

Christian Herald

MARCH • 1959

E. Stanley Jones Looks at Christianity's Future
Catholic-to-Protestant Conversions in 14 Cities
This Southerner Was Defeated Into Prominence



Today

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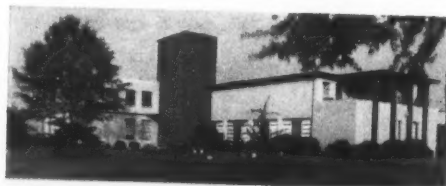
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GREENVILLE • SOUTH CAROLINA



George W. Crane, M.D., Ph.D.

Member of the American Medical Association, Pan-American Psychological Association, author, lecturer, columnist, holder of 5 degrees earned at Yale and Northwestern universities.

A Psychologist's Views on Flowers at Funerals

by Dr. George W. Crane

One of the signs of advancing civilization is the reverential way in which people treat their dead. So read Carolyn's interesting remarks. Then see if you wish idealism stripped from the final graduation ceremony of your loved ones when they depart from this classroom called Earth. Don't be penny wise but pound foolish about flowers at funerals.

CASE T-307: Carolyn D., age 34, is a very attractive high school teacher. "Dr. Crane, one of my best students was killed in an auto wreck last week," she began. "Several of us teachers attended the funeral, for we felt very keenly the loss of this boy. He was such a promising student that we were very proud of him. But his father had insisted that nobody send flowers. And I never was so shocked in my life at the drabness of death without flowers. Up till then, I had thought flowers were an unnecessary expense for funerals.

"The whole funeral service was rather flat and despondent. And it wasn't because the clergyman didn't give a fitting talk. The lack of flowers let the audience down."

Flowers at Funerals—Many people in modern America have urged the omission of flowers from funerals, thinking to salvage such money for charity. But it is possible to destroy the idealism of a beautiful graduation ceremony by stripping it of the flowers that surround our final farewell.

Jesus recognized this same fact when He reproved His Apostles for scolding the woman who poured the costly ointment upon Christ. They argued that it was wasteful, saying the ointment could have been turned into cash and then given to the poor. "The poor ye have with you always," Jesus remonstrated, as He

approved the woman's farewell gesture before Christ was crucified.

If flowers are NOT sent to the funeral, the sender seldom contributes any extra money to the poor, anyway.

Graduation Ceremony—Death is a graduation ceremony as we leave this classroom called Earth and go onward to a higher classroom in God's Cosmic School System. And graduations are supposed to be colorful affairs. When your daughter graduates from high school, you generally outfit her beautifully and see that she has a corsage.

You try to make her graduation as beautiful and happy an event as possible. Well, why not do the same when she leaves this earthly classroom?

The flowers are intended primarily for the living relatives, anyway. They indicate the love and affection of friends and neighbors. So they exert a positive psychological influence in buoying up the spirits of those who are in grief.

So don't strip flowers from funerals. If you wish to carry this "economy" argument to its coarse conclusion, then why not imitate Hitler and just bulldoze a trench and dump the dead carcasses therein?

Why have beautiful half caskets, flowers, subdued lights, music and an inspirational address at all? It is a false economy to destroy idealism to salvage the price of a few quarts of milk for tenement youngsters.

"Man does not live by bread alone," said Jesus.

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CHRISTIAN HERALD'S FAMILY BOOKSHELF
(Book Club)

RUTH M. ELMQUIST **KATHRYN MARTIN**
Editor **General Manager**

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VOL. 81, NO. 3.

POSTMASTER: Please send notice of undeliverable copies, on form 3579, to **CHRISTIAN HERALD**, 27 East 39th St., New York 16, N. Y.

MARCH, 1959

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational...dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy, co-operation with all who seek a more Christian world.

this month

| | | |
|---|----------------------------|-----------|
| Don't Give Up Your World! | <i>E. Stanley Jones</i> | 18 |
| A veteran missionary-evangelist tells why Christianity is still unique | | |
| Countdown | <i>Anne West</i> | 20 |
| The old, old story of Easter Dawn in the new, new setting of Cape Canaveral | | |
| The Upper Room (poem) | <i>Edith Dean Thomas</i> | 22 |
| "...lest I should miss Thy knock upon my gate" | | |
| He Was Defeated Into Prominence | <i>Caspar Nannes</i> | 23 |
| The paradoxical story of Brooks Hays, Little Rock's apostle of moderation | | |
| Every Day Is God's Day | <i>J. C. Penney</i> | 24 |
| A prayer from an open book to help you make every morning bright | | |
| Easter in My Heart | <i>Catherine Marshall</i> | 25 |
| Easter comes when human meets divine. Here's how it happened in one life | | |
| Conversion Is Still a Two-Way Street | | 26 |
| A Christian Herald survey of interfaith conversions in 14 U.S. cities | | |
| Supposing Him to Be the Gardener | <i>Ruth C. Ikerman</i> | 28 |
| Are you, too, sometimes a Mary, "supposing" wrong about those you meet? | | |
| A Layman's Indignation | <i>Cy Peterman</i> | 29 |
| A Protestant church member tells the World Order Conference, "I object!" | | |
| They Didn't Speak for Me | <i>Dorothy Fawcett</i> | 30 |
| Can church federations speak "ex cathedra" on controversial issues? | | |
| Music in Manhasset | <i>Ellie Bundt</i> | 31 |
| How one church gets the most from—and gives much to—its many choirs | | |
| The Parson's Sensational Book | <i>Fred B. Barton</i> | 33 |
| The all-time best-seller that made money for everybody but its author | | |
| Books and Children in Church | <i>Gwen Roberts Boyer</i> | 42 |
| There's limitless value and delight in getting all three together | | |
| The Book in My Life | <i>A Symposium</i> | 46 |
| Four persons tell of the books that amazingly influenced their destinies | | |
| Dr. Luke and the Resurrection | <i>Harold John Ockenga</i> | 57 |
| Evidence from the Bible on this keystone of Christian belief | | |
| The Bible in Your Town | <i>Jane Kirk</i> | 75 |
| How your women's group can encourage Bible reading in your community | | |
| Questions and Answers | 6 | |
| Letters | 8 | |
| I Remember | 10 | |
| News Digest | 12 | |
| Editorials | 17 | |
| Lines of a Layman | 24 | |
| Book Reviews | 36 | |
| Children's Books | 44 | |
| Christian Herald Pulpit | 57 | |
| Daily Meditations | 60 | |
| Lesson Background | 66 | |
| Woman's Place | 75 | |
| Women's Devotions | 76 | |
| Movie Reviews | 84 | |
| General Store | 86 | |
| Spice of Life | 88 | |

Cover: John Mechling, F. P. G.

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next month

The Girl Who Never Was. What happens when a girl still in academy falls in love with a boy in high school? A girl who is in school at all only by the grace of the headmistress and trustees? A girl who shows the kind of academic promise that makes an educator's heart leap? Ann Pinchot, deft fiction writer, lets you in on the secret that may shock you at first, then make you a little more understanding of the juvenile generation.

Outer Space Is His Goal says writer Erik Modean of scientific spaceman Roy William Johnson, director of the U.S. Defense

Department's Advanced Research Projects Agency and working Lutheran layman. Tells how Johnson's idea in "plowing back some seed corn" may help steer the U.S. to the moon and beyond.

He Took Down the Sign, "For Whites Only." Morris Milgram of Philadelphia challenged the axiom that interracial communities in the North are socially and financially impossible. How he did it and what he—and a survey team seven years later—found out about race prejudice and lack of it, make an eye-opening, objective piece of journalism.

CHRISTIAN HERALD

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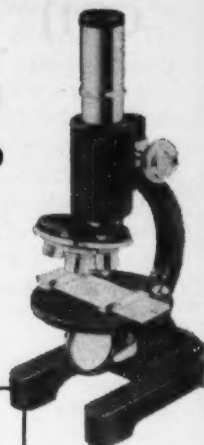
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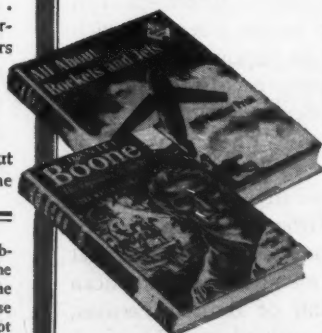
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YR-27

At last... every reader of Christian Herald over 65 can join AARP and get low cost Group Health Insurance

This is your invitation to join the American Association of Retired Persons

and enjoy its many benefits . . . Modern Maturity magazine and all associated activities, plus this group hospital-surgical plan that requires no physical examination and has no age limit.

Now there is a hospital insurance plan available to all persons 65 years of age and over who join AARP. Group insurance offered at a modest cost that can relieve your mind of pressing money problems, and restore dignity to your years of retirement.

This is group hospital and surgical insurance, which five years

ago was regarded by insurance companies as fantastic and unattainable. Most folks in the senior age groups have found it impossible to buy this kind of insurance so vitally needed to meet the rising cost of hospital and surgical bills. Yet it is these older people who most required such protection—budgeted to fit their income.

WHO FORMED THIS PLAN

What has made all this possible? A group called the AARP (American Association of Retired Persons). A group made up of retired people just like you . . . from all walks of life . . . with the same common senior-age problems. A dedicated group of persons who recognized the necessity for the attainment of high-level well-being of older persons, and of providing for their economic needs—and did something about it.

AARP is a non-profit, educational, philanthropic, scientific organization serving all senior persons of our land. Incorporated under the laws of the District of Columbia, its activities include research, counseling, correspondence, and a bi-monthly publication, in addition to this unique group hospital-surgical plan.

AARP makes an appeal that is universal. It speaks to everyone, whether employer, employee, partially employed, or not employed at all. It satisfies those seeking security, from the professional to the homemaker, wife or mother.

More than 100,000 retired per-

A Message from Dr. Ethel Percy Andrus

President of AARP

"When we retire, the kind of insurance that helps pay medical bills generally ceases—even the group coverage we took for granted does not long survive our employment. But doctors and hospitals still have to be paid. Where will the money come from to pay these bills, that good sense tells us are almost bound to come sooner or later?

"The lack of funds to pay pressing medical bills goes deeper than the amount of money it calls for; it can really affect the comfort of retirement living, bring a sense of insecurity to what should be our

peace of mind in our peaceful years.

"So this invitation to your continued security in retirement is an invitation to join a service which will play an important and comforting part, by supplying you with money to help pay your medical costs when you need it most.

"It is an invitation for you to join the Group Insurance Plan for hospital and surgical benefits that you, as a member of the American Association of Retired Persons, are fully entitled to, and which you cannot be denied."

sons are insured under plans made available to members of the American Association of Retired Persons, National Retired Teachers Association and the National Association of Retired Civil Employees. Now YOU may become a member of your own association . . . AARP, and as a member, enroll in a similar group hospitalization plan.

FEATURES OF AARP INSURANCE

The benefits and features of AARP's hospital-surgical insurance are especially generous. That is because this group plan is the accomplishment of a non-profit organization, founded with you in mind. The avowed goal of the AARP is to help retired persons help themselves. The advantages of the plan speak for the sincerity of AARP.

1. *No physical examination is required.*
2. *No age limitations* as long as you are aged 65 or over. 65, 75, 90, even 100 years of age, you'll be equally welcome in this plan.
3. *Your individual contract* cannot be cancelled while the entire Plan remains in force, and you continue to pay your premiums as an AARP member.
4. *Pays exclusive of other insurance.* The entitled benefits are paid in full, regardless of other coverage.

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You are eligible for membership in AARP if you are over 65. There are no other qualifications!

Dues for membership in AARP are two dollars for a full year.

Some Questions and Answers about AARP Group Insurance

Q. Do I get immediate protection?

A. Yes, you are covered for pre-existing conditions and there are no waiting periods, except during the first year that your Certificate is in force, it does not pay benefits for any condition for which you were hospitalized during the immediately preceding 12 months.

Q. What are the exceptions to the coverage?

A. Illness or injuries caused by war or those covered by Workmen's Compensation or Occupational Disease Law; confinement in any VA or government owned or operated hospital.

Q. Do I continue to get paid if I go into the hospital more than once?

A. There is no restriction as to the number of times you may enter a hospital for different causes. Claims for the same or related cause need only be separated by six months.

Q. Why is it an advantage to join a group plan?

A. It makes for reduced administration costs and spreads the insurance risks. These savings are passed along to you in the form of lower premiums.

Q. Who backs this plan?

A. The Continental Casualty Company, with home offices in Chicago and licensed in all of the 48 states, is the underwriter. The Company is the parent company of the massive Continental National Group, one of the four biggest insurance casualty undertakings in the United States. They back this unique plan for you with a record of having paid over one billion dollars in claims in all departments during 61 years of doing business with the communities of America.

Q. Does the American Association of Retired Persons employ salesmen who will call on me?

A. No one will call on you and you will not be bothered personally. You enroll by returning the Enrollment Card and you cannot join any other way. We communicate with you when necessary through the U. S. mails and we employ no solicitors or salesmen of any kind. Anyone who tries to convince you that he represents this Association is guilty of gross misrepresentation and should be reported to our Washington, D.C. office.

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Doctor POLING ANSWERS YOUR QUESTIONS

Dr. Daniel A. Poling visited with Pres. Syngman Rhee of Korea last Dec. 18th while on his tour of the Far East.

Voice From the Past

I just happened to listen to an Akron radio station this week on which you were the speaker. Your voice was strangely familiar. Is it possible that you are the same Daniel Poling who once ran for Governor on the Prohibition ticket in the State of Ohio? That was a long time ago.

OHIO

J.H.K.

I am the man. It was a long time ago. Indeed, I was three years too young to serve in the office had I been elected, but there was no Constitutional prohibition against my running for the office. The campaign then was in the interest of the election of county option which repeatedly had been denied by the higher legislature. Well, we did elect that issue and there was a time when in my enthusiasm I was actually afraid that I might be the successful candidate but that fear, however, was dispelled on Election Day.

Evangelism Today

Do you believe that the ecumenical movement is promoting evangelism? Why indeed is evangelism today primarily the activity of Protestant churches? In your opinion, should it be?

IDAHO

R.T.G.

Recently in New York, at the 75th Annual Bible and Missionary Convention of the Christian and Missionary Alliance, Rev. Oswald J. Smith from Toronto, Canada, declared that "for 2,000 years Christian churches have been doing one hundred and one things that Christ never asked them to do but have left undone the one thing He

specifically commanded, to preach the Gospel to every creature and go into all the world preaching it." That criticism may have been too general and too universal but there is just too much justification for it.

Religious Revival in Asia

Recently a statement was made in St. Paul, Minnesota, that "pagan religions of Africa and Asia are making an astonishing comeback." Is this true?

MINNESOTA

L.M.R.

I have no reason to doubt the word of Dr. Andrew S. Bridges of Lutheran Theological Seminary. In Buddhist schools throughout the world, children sing today "Buddha loves me, this I know" and they have added other hymns in which the name of Buddha replaces that of Jesus. I know, too, that in Japan, Shintoism-emperor worship has rallied to a point of great religious fervor. Dr. Burgess in his St. Paul address said that he saw some two million Japanese worshipping at the Meiji National Shinto Shrine near Tokyo. There are some 5,000 students preparing for the Shinto priesthood. In India, Hinduism has been revitalized and throughout Africa, witchcraft and ancestor worship are sweeping the jungles again.

Is there an answer to all of this? Definitely, yes, but it is a positive answer; an answer of expanded, dynamic Christian missions. Any pinchpenny program is absurd futility.

Flesh and Bones

Some of our Sunday-school members believe that Christ's body after the Resurrection was real flesh and bones

but not blood and they quote supporting Scripture in defense of their position. What do you think?

MINNESOTA

C.S.

Frankly, I think that the discussion is immaterial and a waste of good time. We do know that after the Resurrection, Jesus appeared in physical form and that He ate fish with His disciples. As to the content of His body, I certainly have no special information, nor am I concerned. He rose a spiritual body, as we are assured we shall rise a spiritual body. The absolutely important matter is just this: He rose. It is the Resurrection fact that is important, utterly important in the Christian faith.

Women and Liquor Ads

Do you not think that women should organize and rise against the use of pictures of women to advertise liquor? How far will this business go? Even Christmas and fabulous Santa Claus are made the advertising occasion of this traffic. The rising tide of fatalities on the highways are brightly lighted by the advertisements of places that offer it for sale.

ILLINOIS

C.A.W.

This question has a short, quick answer. I think exactly as the one asking the question.

Charlotte Crusade Results

As one who participated in the Seattle mission of Doctor Billy Graham, I would like to know what the results from his most recent crusade in Charlotte, North Carolina, have been.

WASHINGTON

A.L.R.

CHRISTIAN HERALD

Well, here are some of the figures, but of course, figures do not tell the whole story or indeed much of it. Nearly 500,000 persons attended the 32 crusade services, the largest past 17,000 and the smallest—the one service when Billy did not preach—was 8,500. During the Crusade there were two one-service rallies in other cities. At Fort Jackson, near Columbia, South Carolina, 60,000 persons were in attendance, with 2,500 recorded decisions. On two youth nights, the largest weekend crowds poured into the coliseum. The recorded decisions for Christ numbered 17,853. The comments of clergymen of participating churches emphasized the fact that their churches have been tremendously inspired and that reasonably continuing good results may be expected through the years.

Bible Burning

How can I worthily dispose of some old worn-out Bibles? They are of no value, in such a state of ruin that they could not be passed on. Would it be right to burn them?

KANSAS

Mrs. E.D.

I know how you feel about these sacred books. But in my own experience they may reach the stage where

their physical properties no longer have value. Then I would feel that the cleansing fire might be the answer.

Advice to Engaged Couples

I enclose a copy of a magazine that I have liked very much, to which I have given my confidence. Please read the underscored sentences which give what is to me strange and hazardous advice to young engaged couples. What do you think?

ALABAMA

B.V.

The advice has to do with sexual relations before marriage. It is to the eternal credit of the one asking this question, in a letter that accompanied the article, that she reacted just as I have reacted to the advice in this article. What she has written makes clear the fact that her head is squarely on her shoulders, and I can assure her out of a rather long life of experience and observation that she is making no mistake and that it is with such an attitude that she may reasonably hope to win through to marriage happiness. One thing more. This magazine and this particular writer, whatever they may think, have no business, no moral right, to publish such material without discrimination for teen-age readers.

THE CATEGORICAL IMPERATIVE

So philosophy calls it, but the Word of God uses simpler and clearer language. "It was necessary," Paul told the Jews of Antioch, "that the Word of God should first have been spoken to you." That is, as if he were to say, "I can't help myself; it is a categorical imperative!"

The imperative lies inherently in the very nature of the case. The natural procedure is to start any Gospel program with the Jew. Sentiment calls for it; gratitude requires it; and, above all, God commands it! So powerfully was this conviction borne in upon the conscience of Paul, and so important did he consider Jewish conversion, that he cried out, "I could wish that myself were accursed from Christ for my brethren . . . who are Israelites!"

Dear child of God! Will you not ask Him to let you see Israel as He sees her? And when you do, a new joy and a new blessing will come to you. Try it. We feel that some day you will thank us that you did.

Our work merits your every confidence. It is a program of worldwide testimony to the Jews. Your fellowship is always welcomed and appreciated. THE CHOSEN PEOPLE magazine is sent to all contributors.

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| Decatur | WMSL | 5:15 | Louisville | WTMT | 9:15 a.m. | Philadelphia | WDAS | 7:00 |
| Florence | WJOI | 5:15 | Maysville | WFTM | 6:15 | Pittsburgh- | | |
| Haleyville | WJBB | 5:15 | Corbin | WCTT | 6:15 | McKeesport | WMCK | 7:35 |
| Sylacauga | WFEW | 5:15 | | | | Pottsville | WPPA | 6:15 |
| ARIZONA | | | LOUISIANA | | | RHODE ISLAND | | |
| Phoenix | KOY | 6:30 | New Orleans | WJMR | 8:40 | Providence | WEAN | 7:30 a.m. |
| Tucson | KTUC | 4:15 | | | | | | |
| CALIFORNIA | | | MARYLAND | | | SOUTH CAROLINA | | |
| Los Angeles | KHJ | 9:35 | Baltimore | WWIN | 9:45 | Bennettsville | WBSC | 6:15 |
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| COLORADO | | | MICHIGAN | | | Nashville | WNAH | 8:45 a.m. |
| Denver | KDEN | 10:15 a.m. | Detroit | CKLW | 6:30 | TEXAS | | |
| CONNECTICUT | | | MONTANA | | | Borger | KHUZ | 5:15 |
| Hartford | WPOF | 6:00 | Butte | KOPR | 10:15 a.m. | Dallas- | | |
| DELAWARE | | | Helena | KCAP | 10:15 a.m. | Fort Worth | WRR | 5:15 |
| Wilmington | WTUX | 4:15 | NEVADA | | | UTAH | | |
| DISTRICT OF COLUMBIA | | | Reno | KATO | 7:00 | Salt Lake City | | |
| Washington | WOL | 9:30 a.m. | NEW YORK | | | KALL | | 10:15 a.m. |
| FLORIDA | | | New York | WOR | 7:30 | VIRGINIA | | |
| Miami | WKAT | 7:15 | Niagara Falls | WJLJ | 6:15 | Clifton Forge | WCFV | 6:15 |
| St. Petersburg- | | | NORTH CAROLINA | | | Culpeper | WCVA | 7:15 |
| Tampa | WTSP | 7:45 | Raleigh | WRAL | 6:15 | Norfolk | WLOW | 6:15 |
| West Palm Beach | WIRK | 6:15 | Roanoke Rapids | WCBT | 6:15 | Richmond | WRNL | 7:30 |
| GEORGIA | | | OHIO | | | WASHINGTON | | |
| Atlanta | WYZE | 5:15 | Akron | WHKK | 6:15 | Seattle | KVI | 3:15 |
| Griffin | WKEU | 7:15 | Chillicothe | WBEX | 6:15 | WEST VIRGINIA | | |
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| IDAHO | | | Columbus | WMNI | 10:00 | WISCONSIN | | |
| Boise | KGEM | 11:00 a.m. | Marietta | WMOA | 6:15 | Poynette | WIBU | 5:15 |
| ILLINOIS | | | OREGON | | | WYOMING | | |
| Chicago | WLS | 6:30 | Coos Bay | KOOS | 6:15 | Cheyenne | KVWO | 4:15 |
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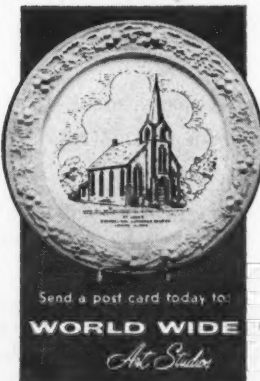
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LETTERS

The Manger

In "Raphael, the Herald Angel" (Dec.) I read, "A child was born in a manger." I was raised on a farm and know a woman would not go into a manger to give birth to a child. Why can't they quote the Scripture "and laid Him in a manger"!

Albany, Ore.

G. P. MILDE

... The cover picture by Tom Hill is especially good, as a picture. It seems the artist followed traditional events rather than the details of Scripture in the Manger scene. Those who are careful about reading the Bible record know that the Wise Men did not visit the Infant Jesus at the manger. They were led to a "house" and found "the young child."

Thorsby, Ala. REV. I. ALVA HART

Raphael's Friends and Foes

We certainly did not like "Raphael." It was sacrilegious. The Bible teaches perfection in Heaven; this story takes sin and human limitations into Heaven. I hope CHRISTIAN HERALD will never again accept such a perversion of the truth.

Santa Cruz, Calif.

DR. GEORGE C. WESTBERG

... The story is one of the finest Christmas stories of its kind ever written. The element of humor and whimsy run through it like a lovely golden tinsel, while the reverence with which the entire subject is treated is entirely fitting for the grandest subject about which this old world has ever shouted or wept or sang or carolled or hallelujahed in all its history. Certainly it should take its place along with Dickens' "Christmas Carol" and "The Littlest Angel."

Coatzacoalcas, Mexico

ROBERT B. TEACHOUT

Anti-Christmas

I believe in changing the name of Christmas Day to Good Will Day. There are too many homiletic absurdities expressed on that day. The religionists seem to reserve Christmas and Easter to propagandize their special kind of Armageddon. I don't observe the religionists' Xmas day that ought to have two "X's" in it for it double-crosses good will.

Brooklyn, N. Y.

G. L. REES

For and Agin'

The CHRISTIAN HERALD is highly interesting and informative. It gives me many hours of pleasant but highly spiritual reading. It also broadens greatly my mental and spiritual horizon.

Los Angeles, Calif. ALICE DUGAN

... In regard to your page entitled "Spice of Life," consider Ephesians 5:4, "neither filthiness, nor jesting, nor foolish talking." Concerning Catherine Marshall's article entitled "Joy" (Jan.) a Christian's joy is spiritual, not carnal or earthly. She wrote about "laughing until one's stomach hurt." What about Paul's advice for Christian women to be "grave" and "sober"? Your magazine is certainly spotted by the world and therefore not worthy of the title "Christian Herald."

Somerset, Ky. MRS. ELSIE DISCO

● When we have omitted this department other readers have reminded us of Ecclesiastes 3:4: "A time to weep, and a time to laugh."

... I wish it were possible for this fine Christian magazine to be delivered to every home in America. It truly has the right name.

Del Paso Heights, Calif.

MRS. C. ROSS

... There are so many beautiful religious pictures one could use, but it is almost impossible to ever find one—and almost half the time not even on the cover. I looked through a year's subscription and didn't even come up with five good, inspiring pictures.

If you really wanted to have a good magazine you would use a lot of really inspiring stories and pictures also so that even the small fry would enjoy looking at them.

Powell, Ohio

MRS. PAUL HOOD

... Your memorandum came the very day my Christmas Club order and remittance went out. No other gift for dear ones gives such comfort and inspiration as CHRISTIAN HERALD. I remember it as a child and have subscribed since about 1930. I have often wished to say thank you. You know the old favorites we followed. Now to have Catherine Marshall! God bless you all.

Lodi, Ohio

MRS. P. MORRISON

Missing Line

Was there any reason for leaving out the first line of my verse "In My Neighbor's Garden" on the January "Children at Your House" page?

Akron, Ohio

MAY LORD

● This was an accident. The poem should have read:

On a garden pole a redbird stands;
He was made of wood by careful hands.
Crest and tail and perky feather,
He's painted to stand 'most any weather.
He cannot fly, he cannot sing;
He doesn't accomplish anything
Except—at this he's very good—
He cheers my neighbor's neighborhood.

CHRISTIAN HERALD

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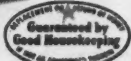
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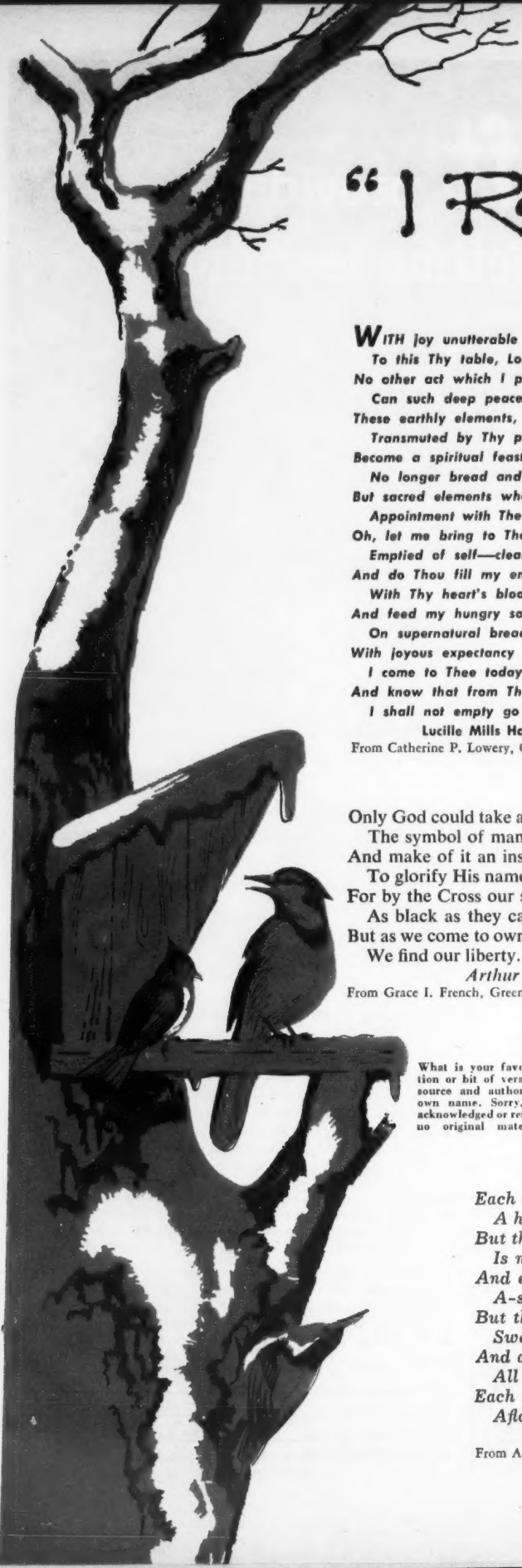
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My children's ages are

In Canada, write: Childcraft, 321 Bloor Street, E, Toronto 5, Ont.



"I Remember"

Selected by RACHEL HARTMAN

WITH joy unutterable I come
To this Thy table, Lord,
No other act which I perform
Can such deep peace afford.
These earthly elements,
Transmuted by Thy power divine,
Become a spiritual feast—
No longer bread and wine
But sacred elements wherein
Appointment with Thee is kept.
Oh, let me bring to Thee a heart
Emptied of self—clean-swept—
And do Thou fill my emptied heart
With Thy heart's blood instead,
And feed my hungry soul this day
On supernatural bread.
With joyous expectancy
I come to Thee today
And know that from Thy table
I shall not empty go away.
Lucille Mills Haws in Tapestries
From Catherine P. Lowery, Cayucos, Calif.

Only God could take a cross,
The symbol of man's shame,
And make of it an instrument
To glorify His name.
For by the Cross our sins appear
As black as they can be;
But as we come to own its sway
We find our liberty.
Arthur Hopkinson
From Grace I. French, Greenfield, Mass.

What is your favorite quotation or bit of verse? Include source and author, or your own name. Sorry, no items acknowledged or returned, and no original material used.

I wonder if Christ had a little black dog
All curly and wooly like mine,
With two silky ears and a nose round and wet
And tender brown eyes that shine.
I'm sure if He had, that little black dog
Knew right from the first He was God.
That he needed no proof that Christ was divine
But just worshiped the ground that He trod.
I'm afraid that He hadn't, because I have read
How He prayed in the garden alone,
For all His friends and disciples had fled—
Even Peter, the one called a stone.
And oh, I am sure that that little black dog
With a heart so tender and warm
Would never have left Him to suffer alone,
But creeping under His arm,
Would have licked those dear fingers
In agony clasped,
And counting all favors but loss,
When they took Him away
Would have trotted behind
And followed Him quite to the cross.
Elizabeth Gardner Reynolds
From Mrs. Leroy Marvel, Georgetown, Del. and
Mrs. Marion A. Wall, Kimberly, Ida.

He has achieved success who has lived well, laughed often and loved much: who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has looked for the best in others and given the best he had; whose life was an inspiration; whose memory is a benediction.—Mrs. A. J. Stanley
From E. Corrine Wise, Clarksburg, Pa.

Each in his own narrow circle of mist,
A hundred ships sail on the sea;
But their range of sight in the dim twilight
Is narrow as narrow can be;
And each one seems the only one
A-sailing God's beautiful sea.
But the west wind's might and the sun's clear light
Swept the barriers of mist from the lea,
And a hundred sails spread their wings to the gales
All at once on God's beautiful sea,
Each cheering the other as a new-found brother
Afloat on one world-wide sea.
F. M. Peloubet
From Annie B. Kerr, La Grange, Ill.



"Because I was always on edge,
my doctor started me on Postum"

"Everyone's a little edgy now and then. But when things started bothering me way out of proportion, day after day, I got to wondering.

"My doctor said I might be drinking too much coffee. He told me there are times when some people just can't take all the caffeine in the coffee they drink. He suggested I start drinking Postum because Postum doesn't have a speck of caffeine in it to irritate the nervous system.

"I started drinking Postum. And things started looking brighter. My nerves weren't jumping any more and I was even sleeping better. Why don't you give Postum a try? You'll like it—and you'll like the way it helps you feel."



Postum

is 100% coffee-free

A product of General Foods



Gabriel Courier Interprets the News

at home

STATE OF THE PRESIDENT: We know something about Mr. Eisenhower that we didn't know about his two immediate predecessors: he won't be re-elected. He can't be. Two terms are now the limit. That means a President can no longer retain power in his party by keeping them guessing on the home stretch. But even if Mr. Eisenhower had the unanimous support of Republicans, it wouldn't now be enough. Not by a long shot. For the GOP is badly outnumbered in the 86th Congress. The President, in a way he never was in his first six years, is on his own in his last two. That could be good—no political strings pulling either way, no burdensome axes to be carried here and there for grinding, an unparalleled opportunity for a high order of statesmanship. Or it could be bad—symbolized strikingly by the yawn that Democratic Senate leader Lyndon Johnson loosed during the State of the Union address.

Keep this in mind: The President doesn't have to control Congress to be a dynamic leader. He is not, should not and cannot be the boss of Congress. Grassroots America calls the signals. The President can get the people working for him. Franklin Roosevelt's "fireside chats" were immensely potent, even by radio. Television properly used can give Mr. Eisenhower a chair in millions of living rooms.

He may need every last chair to swing his fiscal objective: foreign and domestic strength on \$77 billion. For two almost equally compulsive factors will be prodding Congress to up outgo regardless of income: Russian missiles and election jitters. Unrestrained spending is supposed to be the good old American answer to either.

FIVE-YEAR PLAN: Largely overlooked in the government's goals for 1959-60 is a suggestion that goes far beyond these immediate years. President Eisenhower suggests an American brand of Five-Year Plan or Ten-Year Plan—an eminently sensible capitalistic technique that, in the hand-to-mouth crises of late decades, we've never had time to develop. The President proposes to summon a committee of experts from private life to set up national goals for a period of several years in advance. Where should we, as a nation, be going in living standards,

in health, in education—to name only a few?

The one figure no one has been timid about predicting is the population gain. This of itself, will do fantastic things to the United States. But the President's new goal-setting committee won't, we hope, be content merely to find out what is likely to happen. In the light of what will happen anyway, where should we be aiming? That's the big question. The fact that the 21st Century is only 41 years away, makes it even more urgent. Are we going to improvise our attitude toward history every time we're pushed into it by a recession or a court case or a Sputnik? Or are we going to plot our own course, follow through, make history sit up and take notice?

THE 86th: What's behind the heel-kicking in Congress? First, take the Republicans. In the Senate, the task was to replace former minority leader William Knowland who did not run for re-election to the Senate (and who was the defeated candidate for governor of California). Senator Dirksen (Ill.) wanted the job. The liberals, arguing that the November election was a repudiation of the Old Guard, tried to swing the leadership to Senator Cooper (Ky.), one of their own. The conserva-

tives won, chose Sen. Dirksen, gave Thomas Kuchel (Calif.) the job of "whip" as consolation prize to the liberals.

In the House, seeking "more aggressive" leadership, Republicans yanked the rug from under Joe Martin (Mass.)—a rug that had been there so long it had practically grown to the floor. Rep. Halleck (Ind.) old-guardsmen in the making, won. In defeat, Joe showed no lack of aggression, and was only slightly less indignant when the House voted to let him keep most of the extra-curricular perquisites to which his 20-year tenure as Republican House leader had accustomed him.

On the Democratic side, Senator Lyndon Johnson outfoxed the opponent of Rule XXII, which allows for unlimited debate (or filibuster, depending which side you're on). The liberals wanted to change the rule to allow termination of debate (cloture) by a simple majority vote, instead of by the two-thirds vote of all members previously required. The conservatives liked every jot and tittle of Rule XXII as it stood; the Southern contingent expected to lean heavily upon it again if civil rights legislation threatened. Senator Johnson, majority leader, strategically got a vote first on his compromise between the two positions—and he won. His motion, among other things, permits cloture by a two-thirds vote of those voting. Outwitted liberals at the one extreme, outwitted conservatives at the other, found togetherness as they voted against Johnson. But they weren't enough.



QUEEN OF KIDS AND ROSES: Pamela Prather, Sunday-school teacher in San Marino, Cal., was chosen Rose Queen for the annual Tournament of Roses in Pasadena, Cal. As she reads to two of her pupils from American Bible Society's Illustrated New Testament, her pastor, the Rev. Fredrick W. Cropp, former general secretary of A. B. S., looks on.

BNS

SALESMAN: Soviet Deputy Premier Anastas I. Mikoyan came as an uninvited "unofficial" visitor. Had he been invited, we taxpayers would have footed the bill. (For "state guests"—everything's "on the house.") Why did he come? As advance man for Mr. Number One, Nikita Khrushchev? To set up a summit built for two? (This is Britain's fear.) To take test drillings of U.S. opinion? To see for himself what, if anything, the recent elections indicated about U.S. unity? One thing was sure: he was selling, not buying. Repeatedly, he asked for "new ideas" (meaning new concessions) on the Berlin crises, meanwhile making none himself.

Whatever else he was here to do, Mr. Mikoyan was obviously working hard at driving a wedge between Pennsylvania Avenue and Main Street.

CHRISTIAN HERALD

He repeatedly expressed happy surprise at the desire of Americans—even industrialists—even capitalists—for peace. This could hardly have been news to him. The warmonger business these days is strictly for psychotics. Russian intelligence ought to be at least as well informed about the nature of peace-loving Americans as Mr. Mikoyan was able to discover in a couple of weeks of door-knocking and grocery shopping. But if you heard him say once that the U.S. government was desirous of peace, you heard more than this reporter did! It's a divisive trick as old as the Garden of Eden. And as we remember, Eden's end was disastrous.

The U.S. Government lacks divinity, of course, but at least it's on our side.

49th STAR: "Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, do hereby declare and proclaim that . . . admission of the State of Alaska into the Union on an equal footing with the other states of the Union is now accomplished." So was consummated another entry for the almanacs and the history books. Big upset was the star pattern on the new U.S. flag (not to become official until July 4, when a prototype will be hoisted at Independence Hall, Philadelphia). Every other star row is indented. Strategy back of this is that Hawaii's 50th star can be added, if and when, without starting all over from scratch. Matter of fact, the new flag pattern could accommodate *three more* states without any trouble at all, if you happen to have a couple more applicants in mind.

COURIER'S CUES: There are a million more students in public schools than a year ago; average cost per pupil is up almost 5 per cent, as is average teacher salary. The U.S. has 1,291,929 classroom teachers.

Social Security payroll taxes are scheduled to go up again in 1960 (and in '63, '66 and '69) by about \$24.00 a year. . . . In June, nine U.S. governors expect to visit Russia. . . . It only looked like more strikes last year; actually, total was next to lowest of last dozen years. . . . March 17 is Camp Fire Girl's Founder's Day; the organization is 49 years old.

By-product of the Cuban revolution: Castro-fleeing Cuban Air Force plane inadvertently uncovered an embarrassing gaping hole in radar screening of Cape Canaveral. . . . Don't be surprised if there's another summit conference during Ike's last two years; for top dramatic value, it would have to come this year or very early next.

The time is about ripe for an election in Britain. Conservatives must be confident, otherwise they'd put it off as long as possible.



abroad

PRESIDENT de GAULLE: The first President of France's Fifth Republic, General Charles de Gaulle, held a position tailored to fit his large dimensions. The office previously was largely ceremonial. No longer. President de Gaulle can name premiers, dissolve the once all-powerful National Assembly a year after its election, negotiate and even ratify treaties, run the armed forces, even act as dictator if conditions warrant. Not even the American Presidency holds such a concentration of power. As Premier, he had announced a budget of "truth and severity." As President, he would be on the receiving end of French disgruntlement at the new era of fiscal austerity.

The question now: will France swallow de Gaulle's bitter pills, albeit with wry face and convulsive gulp? If so, then a strong France is in the making. If not, the catastrophe that could come even this year will be as bad or worse than the May, 1958, debacle that brought de Gaulle to power. But this time, there are no more de Gaulles waiting in the wings.

WINNER CASTRO: They said it couldn't be done! Dictator Batista was too firmly entrenched in Cuba. Fidel Castro was simply an unhappy lawyer. When he led a raid against troops at Moncada barracks at Santiago on July 26, 1953, the only thing salvaged from his failure was the calendar date. The 26th of July was the name by which his revolution would hereafter be known. Released from jail in a Batista 1954 amnesty, he headed for Mexico where he could work on his revolution in peace.

In December, 1956, he came back with 82 men, only twelve of whom escaped in the landing in Oriente Prov-

ince. But twelve were enough. They formed the nucleus of a motley crew that whipped piecemeal Batista's 27,000-men army and sent Batista himself scurrying to the Dominican Republic (with x-hundreds of millions of dollars). Manuel Urrutia Lleo took over as Provisional President, the U.S. recognized the new government.

When Senor Castro, now Commander-in-Chief, began executing his former foes by the scores and then the hundreds, there were some second thoughts north of the border. But we would do well to remember that this was not simply a quarrel between political parties. This was war, no holds barred. Batista's police were adept at torture, says Castro, producing burned and gouged backs to prove it. In a four-day battle for Santa Clara, the rebels had found a hundred political prisoners still living, plus bodies of others starved, beaten or tortured to death, some buried alive. Although that does not absolve, it does help to explain.

"PLANET 10": If satellite-launching (the outer space kind) is to be put on a kind of daisy-plucking basis, with an "I love me," "I love me not" cycle, we're going to be discouraged at least half of the time. Right now, we're kicking ourselves because the Russians are ahead. On September 1, 1959, their sun-orbiting number is supposed to be some 30 million miles from earth. That's really hitting 'em out of the ball park, no question about it. Even though it's overstepping a bit to call the less-than-two-ton "vehicle" a planet, and particularly "Planet 10" as the Russians are doing, you can't blame them for their exuberance. Our day will come.

There's this about daisy-plucking: it keeps things interesting. If Russia were not competing with us, would we be trying so hard? Or vice-versa?

Of course, there is this too, about daisies: eventually you come to the last petal.

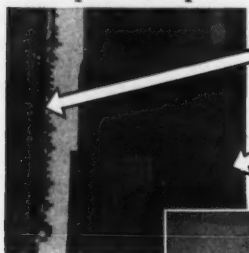
church news

IMAGE: Everybody these days, it seemed, is concerned with his "public image." In Washington, GOP national chairman Meade Alcorn was saying, "We must immediately undertake to change the false image of the Republican party as the party of 'big business.'" Certain Roman Catholics were seeking to change the image that many have of their church as a power-hungry organization. And the Presbyterians had their "image" described to them at a meeting in Atlantic City. Dr. Murray S. Stedman, Jr., United Presbyterian, U.S.A., director of information and former Swarthmore political



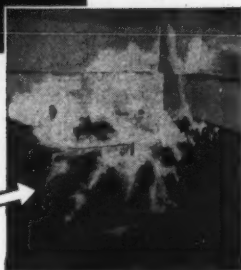
How Thorobond makes it possible to patch plaster

Subjection to the constant dampness and weathering from the disintegrated masonry on the outside of this building, caused the plaster to effloresce (a chemical reaction that breaks down the structural qualities of plaster, causing it to fall apart and powder).



Water almost ruined this building

Costly plaster damage inside of building caused by water seeping through from cracked walls



All efflorescence was thoroughly removed and plaster coated with THOROBOND, a bonding agent which permits the plaster batch to adhere firmly to the old plaster.



Getting to the original source of the trouble, comes first. Make sure those outside walls are thoroughly sealed before plastering. DRY-JOINT, a water resistant mortar, was used in replacing the bricks; and THOROCLEAR 777, an invisible protector against water that retains the original beauty of masonry, was applied over all masonry.

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Write for our new 20 page brochure.

Standard Dry Wall Products, Inc.
NEW EAGLE, PA. CENTERVILLE, IND.

science head, gave the reports of his study, and many of those present had trouble recognizing themselves.

If you go by what you see about Presbyterians in the papers, magazines, in films and on TV, you get this impression, he said: They are associated with Scotland and North Ireland; they are anti-artistic and anti-cultural, but are supposed to excel at money-making; theirs is a high-prestige denomination; the Presbyterian Church ranks high as a public service institution.

Of Protestants generally, the public feels that Protestant theology among the major denominations is fairly standard, with the exception of Episcopalians and Lutherans; that people make little distinction among Presbyterians, Congregationalists, Methodists and perhaps Baptists, but distinguishes members of these groups from Episcopalians and Lutherans.

GIVING: American philanthropy set a new record in 1958, the American Association of Fund-Raising Counsel, reported. The figure was \$7.1 billion, compared with \$6.7 billion in 1957. Good as it was, this amount was not even a "tithe" of the year's national budget, let alone of the Gross National Product (total business) which came to about \$435 billion. But the trend is up, and that is good. The increase of 1958 over 1957 was almost 6 per cent.

Nearly half of all giving, or about \$3.6 billion, was religious giving for all faiths and purposes. Such giving showed an increase of \$200 million over the year before. In other areas, we collectively gave \$775 million for higher education; \$423 million to United Funds and Community Chests; \$240 million to construction costs of hospitals.

And, as always, the interesting thing about philanthropy: despite the help of corporations, foundations, industry, it's still the individual—and usually the individual at the lower end of the economic scale—who is America's top philanthropist. Of this \$7.1 billion, the contributions of individuals accounted for \$5.6 billion, which means just about 78 per cent.

HOUSING: For all we talk individually of our personal lack of racial prejudice, mighty few of us are doing anything to give form and substance to our high-flown words. In Des Moines, Iowa, and Dayton, Ohio, at least, church people will have the opportunity to "do" something. Pastors of the Des Moines area were asked to co-operate in obtaining signatures for a "statement of conscience" in support of elimination of prejudice in housing. Signers go on public record as saying that they "would welcome into our neighborhood any residents of good

character, regardless of race, color, religion or national origin." The Church Federation of Greater Dayton was out for five thousand people willing to say: "I hereby bear witness that I am ready to welcome into my neighborhood residents of whatever race, creed or national origin."

GRAHAM: While a group of "orthodox, Bible-believing, evangelical" evangelists and educators was meeting in Chicago to denounce "unscriptural compromise in evangelistic campaigns or in any other form of Christian work with men who do not believe in the essentials of the Christian faith," Dr. Billy Graham, obvious target of the conference, was readying his busy schedule for this and following years. Whether his eye condition will necessitate changes remains to be seen. The original schedule called for several months in Australia, with stays of varying lengths in a number of cities. On the way home the team will either take in Japan, or return in the other direction by way of Cairo, Jerusalem and Berlin. This fall, there is a Crusade at Indianapolis. In 1960, the plan is to cover every major center in Africa, followed by an 8-day crusade in Washington, D.C., and a major one in Berlin.

CONGRESS: The Southern Baptist Convention has made a round-up of available biographies of members of the new U.S. Congress. Their findings show that there are more Methodists (90) than any other denomination. Roman Catholics are second with 79. Baptists are third with 62; Presbyterians fourth, 56; Episcopalians sixth, 51. Those making the survey were unable to find any listing of religious affiliation for 79 members.

Methodists top the list in each house. In the Senate, Baptists are second and Roman Catholics third. In the House, Catholics are second and Baptists are third.

IN BRIEF: The National Council of Churches reports: "A series of crippling blows has been dealt to Protestant Christianity in Communist China, according to reports received by the China Committee of the N.C.C. . . . a preponderance of local churches are being forced to close."

Norwegian Lutheran Bishops are asking the government to revise its Church Department rules to permit a custom American churchgoers will readily recognize: "boxes or purses held by persons especially appointed or passed from hand to hand in the pews." One Bishop feared that offerings (rather than collection boxes at church exits) would cause a further decline in church attendance.

(Continued on page 16)

GOD IS ANSWERING PRAYER

Continue To Pray For Australia Billy Graham And Team

Bishop NOLAN B. HARMON
The Methodist Church, Charlotte Area

Billy Graham held a truly remarkable meeting here in Charlotte, N. C. in late September and early October. The churches cooperated beautifully and Billy Graham, as always, works with, depends upon, and "plays to" the churches. This whole section of the Carolinas turned out enthusiastically, and the religious effect of these meetings was incalculable. All the churches under my care in this immediate neighborhood have felt the effects of the meetings, and many of our churches show by strengthened attendance and re-awakened members how much it meant to them.

I appreciate Billy Graham personally and officially, and believe that God is using him wonderfully to revive and convert. I pray that he will have a great meeting in Australia, where I understand he is going next. I believe that God is truly using him.

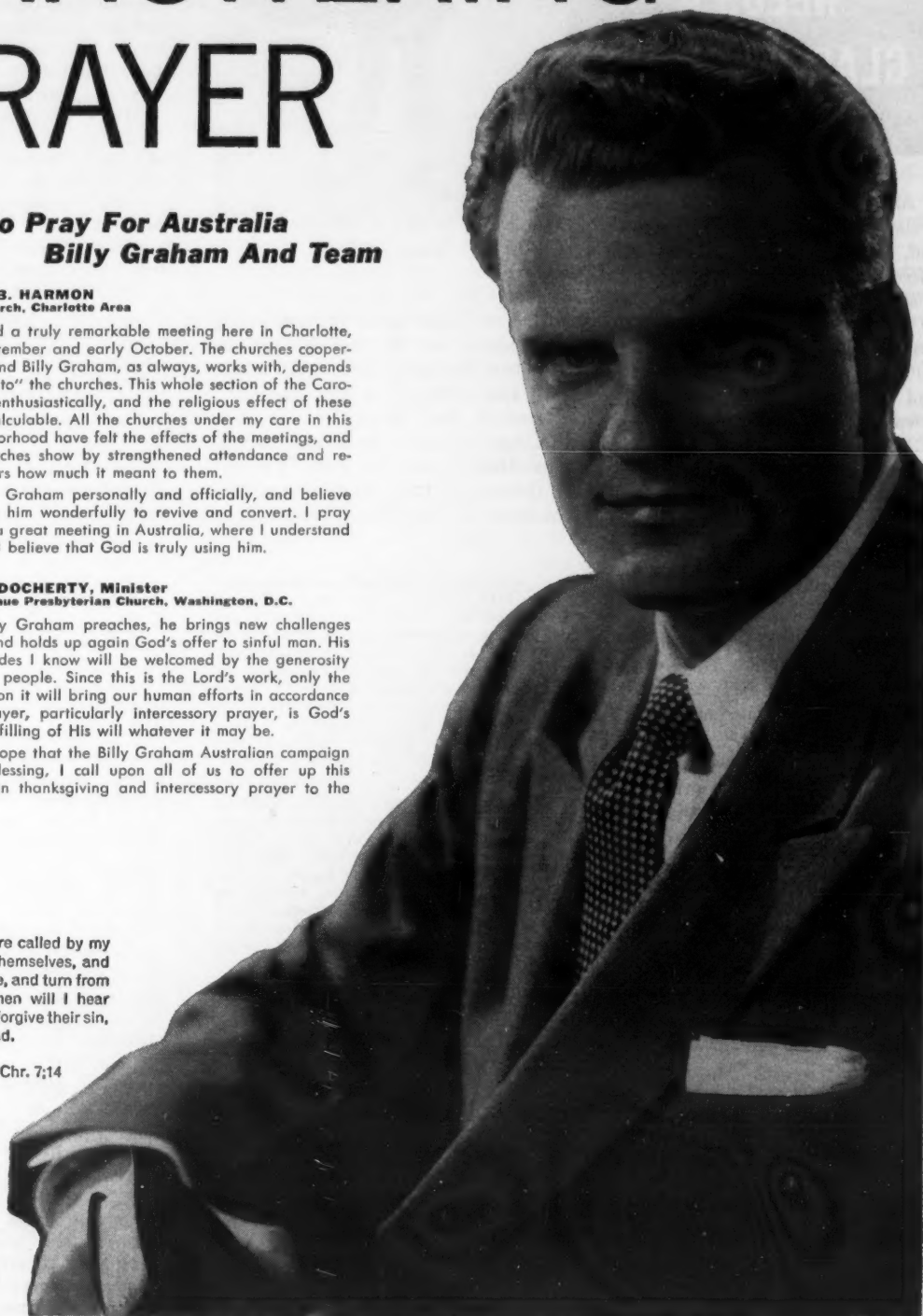
Dr. GEORGE M. DOCHERTY, Minister
The New York Avenue Presbyterian Church, Washington, D.C.

Wherever Dr. Billy Graham preaches, he brings new challenges to the churches, and holds up again God's offer to sinful man. His visit to the antipodes I know will be welcomed by the generosity of the Australian people. Since this is the Lord's work, only the Lord's blessing upon it will bring our human efforts in accordance with His will. Prayer, particularly intercessory prayer, is God's promise to this fulfilling of His will whatever it may be.

In the confident hope that the Billy Graham Australian campaign has the Divine blessing, I call upon all of us to offer up this venture of faith in thanksgiving and intercessory prayer to the Throne of Grace.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

II Chr. 7:14



LIANG MEI NEEDS A GLASS SLIPPER

An orphan, Liang Mei lives with a widowed stepmother in a squatter's hut, 12 x 12 feet in size, in which three other families exist. This is in a section of Hong Kong where three to five people sleep to a bed, with a population of 2,000 to the acre, where 80% have TB, 95% need dental care and 75,000 children are unable to attend school. Liang Mei begs for and collects garbage ten hours a day and acts as a baby sitter for two or three extra hours after she gets to what she calls home. It is true that she is not quite as bad off as some refugee children because she gets first pick of the garbage which is really pretty much what she lives on.

But she deserves a glass slipper because she is by nature a sweet, bright and interesting child. It would not be difficult to make a fine lady out of this little garbage collector. A month in a CCF Home and she would be transformed into "a beautiful princess."

Hong Kong, a British possession adjacent to Communist China, in 1947 had a population of 1,800,000. Today the flood of refugees from Red China has increased the population to approximately 4,000,000. The Hong Kong Government is doing a noble work in



Liang Mei

trying to assist these freedom-loving newcomers but the task is gigantic. Children like Liang Mei can be "adopted" and admitted to the nine CCF Homes in Hong Kong, which include Children's Garden, the largest cottage-plan Home in the Far East. The cost is the same in Hong Kong as in all the countries listed—\$10 a month.

Christian Children's Fund, incorporated in 1938, with its 288 affiliated orphanage schools in 35 countries, is the largest Protestant orphanage organization in the world. It serves 25 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

Africa (Central), Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Canada, Chile, Finland, France, Free China, Greece, Hong Kong, India, Indonesia, Iran, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, United States, Vietnam, Western Germany, American Indians.

For Information write: Dr. J. Calvitt Clarke

CHRISTIAN CHILDREN'S FUND, INC.

Richmond 4, Virginia

I wish to "adopt" a boy _____
girl for one year in _____

(Name Country)

I will pay \$10 a month (\$120 a year).
Enclosed is payment for the full year
first month _____ Please

send me the child's name, story, address
and picture. I understand that I can cor-
respond with the child. Also, that there
is no obligation to continue the adoption.

I cannot "adopt" a child but want to
help by giving \$ _____

_____ Please send me further information.

NAME _____

ADDRESS _____

CITY _____ ZONE _____

STATE _____

Gifts of any amount are welcome. Gifts
are deductible from income tax.

The Sacred Roman Rota, Vatican tribunal, which attempted to take jurisdiction in a Scottish marriage annulment case, was not recognized by the Court of Sessions. Commented the Scottish judge: "There are not in Scotland two judicial systems administering different laws of marriage." Observers consider the case legally important because of the unsuccessful attempt made to show that the Rota's decrees have extra-territorial validity and that the Rota can exercise jurisdiction in marriage questions over all persons married in Catholic churches wherever they may live.

March "This is the Answer" Televangelism programs: March 8, "Feet of Clay"—the problem of civic corruption; March 15, "Ah! Eighteen"—pressures of conformity on teen-agers; March 22, "The Sin of John Hamilton"—suicide; March 29, "Valley of Shadows"—courage to face death.

Dr. Paul S. Rees has joined World Vision, Inc., as vice-president-at-large. . . . Dr. Oswald J. Smith has resigned as pastor of The Peoples Church, Toronto; he is succeeded by his son Paul. . . . In New York, the Rev. Stephen F. Olford becomes pastor of Calvary Baptist Church.

On March 8: One Great Hour of Sharing. . . . Died: Bishop Berggrav, former President of the World Council of Churches and Nazi foe.

temperance

ONE FOR THE ROAD: Those magnanimous liquor advertisers who traditionally sponsor a "make the one for the road coffee" campaign at times of traffic stress such as New Year's Eve are not necessarily fostering highway safety. Not if the "one for the road" simply follows "three or four for the load." Bluntly says Rudolph F. King, Registrar of Motor Vehicles and Chairman of the Massachusetts Highway Safety Committee: "A cup of coffee may help a tired driver or a person in a state of fatigue, but I cannot subscribe to the propaganda that 'one for the road' will sober up any person under the influence of liquor." And Dr. W. W. Bauer, past president of the American Medical Association, adds: "The advice to 'make one for the road coffee' is good as far as it goes—but merely taking coffee before starting home is no good if the coffee has been preceded by a number of drinks." Robert Schmal, former Secretary of the National Safety Council's Committee on Tests for Intoxication explains it this way: "Coffee does not have any sobering powers. . . . Once alcohol has been built up in the blood stream, only time will reduce the concentration."

Editorially Speaking...

DID CLEVELAND SPEAK FOR PROTESTANT CLERGYMEN?

DID THE CLEVELAND World Order Study Conference sponsored by the National Council of Churches in declaring for recognition of Communist China and the admission of Communist China to the United Nations represent or misrepresent the Protestant Church?

We have now a direct answer to that question. The Committee of One Million polled 48,000 Protestant clergymen with a circular letter signed by Bishops Herbert Welch and Fred Corson of the Methodist Church, Dr. Norman Vincent Peale, Pastor of the Marble Collegiate Church, New York City, Congressman Walter Judd and the writer. With returns still coming in, the result was as follows:

8,942 replies, a very high percentage of 18.62
7,682 opposed
1,044 in favor
216 uncertain

In other words, 85.99 percent of those replying voted against the Cleveland resolution.

In a coupon poll conducted by *Christianity Today*, 1,155 subscribers voted against the Cleveland resolution and 132 were in favor. Again the percentage was very high; 87.5 percent. Significantly these two polls are very close together.

Surely the chief issue does not join on the Cleveland resolutions, but rather on the assumption of authority to speak for the Protestant Church and for Protestants. The World Council of Churches and the National Council continue their responsibility for a situation in which their work conferences and their commissions make releases on their own account, address themselves to "The Churches in America," mislead reputable news correspondents and responsible journalists. Here the issue joins and the ecumenical movement will continue to suffer serious hurt unless and until this situation is corrected.

President Edwin T. Dahlberg of the National Council writes: "The full report of the Cleveland Conference will be brought to the General Board meeting at Hartford, Connecticut, February 25th and 26th, 1959 for consideration." If the Hartford meeting of the National Council does not repudiate the Cleveland resolutions on China, or if it remains silent, then the National Council itself must accept full responsibility for those resolutions.

We repeat now, and with all good intent, our warning, "Let the ecumenical movement beware."

IS THIS BETRAYAL?

WHEN I RETURNED from my recent visitation to our children and orphanages in Hong Kong, Korea and on Formosa, I found this question all over my desk:

"What was the attitude of Christian leaders in the Far East toward the Cleveland statement of representatives of the National Council of the Churches of Christ in America declaring for recognition of Communist China and admission of Communist China to the United Nations?"

Well, here is that reaction and what a reaction it is:

Fifty-seven missionary and educational Christian groups or individuals on Formosa forwarded from Taipei to the New York office of the Council a vigorous, and to me, profoundly moving protest. On December 14th in Taipei, a spokesman for this group said:

"We can understand why politicians and even statesmen in the interests of international expediency sacrifice or seem to sacrifice moral principle. However in recent weeks, President Eisenhower has spoken eloquently against appeasement to Communism. Secretary of State John Foster Dulles in his San Francisco speech spoke with little less than prophetic fervor against yielding to Communist pressures. But out here the declaration of the Cleveland conference of Protestant leaders for recognition of Communist China and the admission of Communist China to the United Nations is almost beyond our belief. Granted that these men spoke their sincere convictions, we reject what they said and published. To us it is betrayal, betrayal of their enslaved, tortured and often martyred fellow Christians in China. Betrayal is a hard word but it is the word." He concluded: "Our only answer to them is the words of Jesus Himself, 'Father forgive them for they know not what they do.'"

That is the answer of Formosa to Cleveland, Ohio, and the following National Council meeting in Chicago. That, too, is the answer of the distinguished war correspondent and Presbyterian layman, "Cy Peterman" in his article on page 29 of this issue. That is the answer of CHRISTIAN HERALD.

Daniel A. Poling

EDITOR OF CHRISTIAN HERALD

You hear people saying of the world's religions, "One is as good as another—Christianity had better learn to co-exist!" A great missionary, from the vantage point of his 75th birthday, gives a buoyant answer



I STAND on the threshold of my seventy-fifth birthday. Fifty-one years of the seventy-five I have spent in the midst of the religious currents of the world, not as a spectator studying trends but as a participant feeling them. They have gone through not merely my mind but my very soul.

I have lived in the period of the rise of the soul of suppressed people demanding and finding independence for good or ill. The edge of this rising of the suppressed peoples has often turned against Christianity as being bound up with the suppressors. A good part of my life has been spent in attempting to clarify the issues—in disentangling Christ from the system built up around Him and from the civilization in the framework in which He came. I do not reject that system or that civilization as totally bad. All I say is that they are not the issue—Christ is.

I have been saying for many years that Christ is Christianity and He is the issue. But in later years I've found myself compelled to say that Jesus is the issue.

A Hindu said to me, "We are all interested in the universal Christ."

I asked, "Not in the historic Jesus?"

"No," he thoughtfully replied.

And you could see why he was interested in the universal Christ and not in the historic Jesus. For you can put any content into the universal Christ, even a Hindu content. Vedantic swamis in America use the term "Christ" very freely as they present Vedantism to American audiences. It is with a Vedantic content. But you cannot put into the historic Jesus any content you desire. He has put His own content in Himself, by His life and teaching, death and resurrection. It is fixed in history. Jesus is the Word become

flesh. Christ without Jesus is often the Word become word. Only when you put them together and say, "Jesus Christ," do you save the word "Christ" from wandering off into universal vagueness. You cannot say "God," "Christ," "the Holy Spirit," or "the Kingdom of God" until you have first said "Jesus," for He, as Incarnate Fact, puts the content of His own character into these terms. Jesus, the Incarnate, the Word become flesh, is the issue.

With that background let me put down some convictions—convictions which have become life convictions. These convictions have scars on them for I have held them out before the best minds of the non-Christian world and have said, "Break my faith if you can. I'm convertible!" And for decades they have beaten upon it from every possible angle. The more it has been smitten upon the more it has shone. There are scars on my faith, but underneath those scars there are no real uncertainties. Every day I say to myself: "Stanley Jones, if you want to live this is the Way." So what I put down are convictions, not conventions.

FIRST: *I'm persuaded that God has not left Himself without witness in any nation*, that wherever the mind of man is open, God pours whatever of truth and light He can into those mental and spiritual and moral molds. Of course that truth and light is limited by those conceptual molds. But the basic fact is that God is love and that love is universal and is seeking man everywhere. Wherever there is truth it has come from God.

Second: *I'm persuaded that I ought to love and appreciate any truth found anywhere*, that truth is the footprint of God who was there before I arrived. This saves me from an attitude of antagonism to other faiths and a rejection of

Don't Give Up Your World!

any truth I find in order to make room for my faith. I can be sympathetic and honestly appreciative, believing that Jesus came not to destroy but to fulfill truth found anywhere.

Third: *I can be sympathetic without being maudlin in my sympathy.* These truths scattered through the great religions are truths, but *not* the Truth. We cannot rest in truths. We must rest in the Truth, if we are to rest at all.

Fourth: *I am convinced that while there are truths in all faiths, only Jesus is the Truth.* He is the Word of Truth become flesh. "The divine ideas which had wandered through the world, until they had almost forgotten their divine origin, did at last clothe themselves in flesh and blood. The idea and the fact met in Jesus and were wedded."

So when the Hindu, quoting from his scripture, says: "Be like the sandalwood tree, which when smitten by the ax pours its perfume upon the ax that smites it," I say: "Good! That is loving your enemies and doing good to those who despitefully use you. But look at Jesus upon the cross, praying for his enemies, 'Father forgive them.' That is the word of loving your enemies become flesh. Your exhortation is the word become word. In Jesus the Word became flesh."

Fifth: *The essential difference between all other faiths and the Christian faith is this: In all other faiths it is the word become word, but in the Christian faith it is the Word become flesh.* Philosophies, moralisms, religions are the word become word. In Jesus, the Word has become flesh.

Sixth: *All philosophies, all moralisms, all religions are good views. Only Jesus is Good News.* All philosophies, all moralisms, all religions are man's search for God. The Gospel, centered in Jesus, is God's search for man. There are many religions, there is but one Gospel.

Seventh: *All philosophies, all moralisms, all religions are*

an attempt to climb the ladder to God, to find Him at the topmost rung of the ladder—the rung of worthiness. These are ego-centric attempts at salvation. In the Christian faith God comes down the ladder to us in Incarnation and meets us at the lowest rung of the ladder as sinners. "I came not to call the righteous but sinners." There you empty your hands of self-righteous striving to be worthy and accept salvation as the gift of God. This is God-centric salvation. Too cheap? Oh no, for if you accept the gift you belong forever to the Giver. It will cost you all.

EIGHTH: *Those who try to climb the ladder to God are always on the way, they never arrive.* They are wistful, but never become witnesses to finding. Those who receive salvation at the bottommost rung of the ladder do become witnesses. They find, for God finds them. Those who try to climb the ladder to God become advocates; those who find Him in Jesus at the bottommost rung become witnesses. And they become glad witnesses to the degree they accept the gift. This works everywhere. They all speak the same language—the language of glad finding.

Ninth: *This Incarnate Jesus is really the Universal Christ.* The Particular became the Universal. For Jesus is the authentic Self-revelation of God expressed in understandable terms—human terms.

When the Scripture writers say: "By Whom [Christ] He made the worlds"; "without Him [Christ] was not anything made that was made"; "by Whom and for Whom [Christ] all things were created," they are expressing something important. It means, if it means anything, that when God created the world through Jesus Christ He made everything in its inner structure to work in (Continued on page 82)



COUNTDOWN

By ANNE WEST

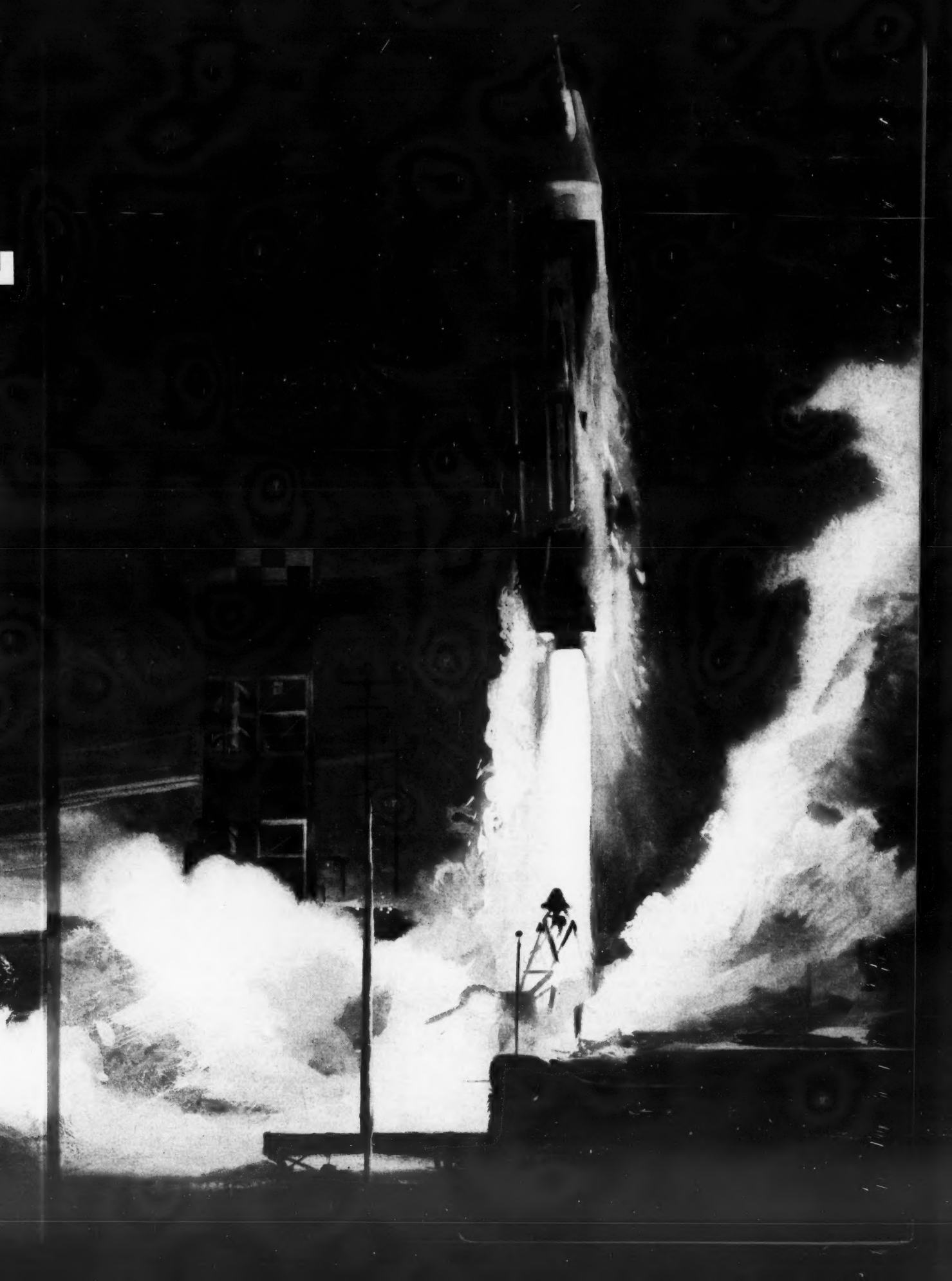
IT WASN'T to be one of the *secret* launchings, and yet its nearness charged the air like a hovering dark-winged bird this Saturday night. It was in the quickened footsteps, the things being said, the things not being said.

Cass had pushed ahead with her shopping, giving short shrift to anyone's attempt at conversation. It was easy, really; she had let herself know such few people here at Cocoa.

"You stick your head in the sand," Richard had said. Sand!

Sand and sirens and scraggly, flat land. And tension—Sam Holloway, manager of the Plant Motel, had been in line just ahead of her at the supermarket. "Got the pool drained already," he'd told the (Continued on page 22)

ILLUSTRATED BY TED HANKE



checkout girl. "If the blast-off's a dinger there'll be shenanigans aplenty, and I don't aim to come up with any more alligators or beach chairs to fish out. Learned my lesson last time."

The girl's fingers had kept busy on the register. "Tonight you might get rabbits too."

"Rabbits?" He'd scratched his head. "Ohh—oh, sure." And he'd laughed. "Hey, that's right!"

The blast-off, then rabbits, then Easter. Thought of in exactly that order. Well, Cass had told herself, what else could you expect? In a place like this?

At the service station, she'd leaned across the groceries in the seat beside her. "Fill the tank, will you," she'd said to the attendant.

"Yes, ma'am!" And the young fellow's eyes had sparked. "You gonna ride out the launching? Stay up for the double feature?"

Double feature? . . . were there two shoots scheduled? "Hardly," she'd said, tight-lipped.

A lot of the control people did unwind, ride out the tension, afterward in their cars, she knew. Hurling powerfully, aimlessly, over the balmy black-topped roads, between scrub palm and sand. Sending the lizards and armadillos scuttling. Riding till the hard-sought limpness came. Till an empty gas tank and the burn of fresh sunlight drove them to bed.

Well, Richard hadn't quite come to that yet. And if he did—it was a piercing reminder of the resolution still new in her—*she would not be there to see . . .*

" . . . countdown started half an hour ago."

"Wh—what?"

The boy's hand, she'd realized, had stopped in its rubbing of the windshield.

"Countdown, ma'am." He'd leaned

around, patient with her. "They say it started 30 minutes ago."

It started farther back than that with me. It started the day we came here to Cape Canaveral. Last September, seven months ago. Everything since, counting down, down—

Even the houses, she thought now, driving home. You almost had to count down the rows of flat-topped pastel houses to find your own. And at night, naked to the moon glare, even the pastel variances were lost.

To Richard, apparently, it didn't matter. All that mattered lay off in the distance yonder—in that welter of service towers, launching pads, gantry cranes. Or radar antennae, corkscrewing upward like ugly scratch marks in the sky. Scratch marks of men writing, with *indelible* fingers, a chapter better left unwritten—

She shuddered and rolled up the car windows. The squadron planes were at it again, the sirens beneath their wings shrieking warnings to the fishing boats and pleasure craft under the rocket's flight track. They had been at it, off and on, since 4:00 this afternoon. *Giving no quiet heed to the coming of Easter—*

THE house was ablaze with lights. Richard?—no, of course not. It had been 28 hours since she had seen him. It would be 36 and more, maybe, before he came, whiskered and hollow-eyed, to fall into bed.

And still—those weren't the worst hours. The worst were in the days preceding a launching, when he became progressively more withdrawn, preoccupied. When nothing and no one could reach through to him.

It was like that with all the men; it was why the women knew, ahead, when a secret shoot was scheduled.

But Richard—of all people! Dr. Richard Roberts. A soft-spoken professor,

so loved back at the university that the students had called him "Dr. Dick." Had stopped in after class to warm their feet and their hearts before the big old stone fireplace in his study. To eat her cookies, and to talk away into the night sometimes about—engineering, yes—but so many other things too: poetry, philosophy, music—

Their lives had been so campus-clostered and warm. So secure. Why had he felt they had to change?

It was only temporary assignment at first, down here. But then it had taken hold of him. When she had tried to talk about going back, he had looked at her almost blankly, as if she spoke of another world to which he no longer had claim.

A world, she thought, that he was helping prepare to blast to bits.

And now—now *Wyn!*

They had been so happy when Jean Ellen became engaged to Wyn Neilson. He was one of Richard's best engineering students, a bright young man, gifted, steady.

But now the fever was in him too.

He had been writing these last weeks, asking if, when he got his degree in June—

And tonight he was flying down, ostensibly for Easter. But the launching would whet his appetite more.

Three girls were with Jean Ellen in the kitchen, filling picnic hampers, thermos bottles. Cass had forgotten about the beach watch!

Their chatter quieted hurriedly at sight of her. "Good evening, Mrs. Roberts," they murmured. She didn't remember their names although they had been to the house a number of times. Girls from missile families. Other missile families. She nodded.

"Mother—" Jean Ellen was folding a blanket to take along. "Mrs. Monahan called. She wondered if after the launching—"

"No," Cass said quickly. "I have sewing to finish. It will take a long time."

The little sewing room—a big closet it had been, really—was her retreat. "Mom's private bomb shelter," Rusty called it. It was where she filled the time, hours on end, that she had given, back home, to church and community work, club projects. Where she walled herself off, in busy tedium, from the strange pulsing, the blatant contacts, of life here—newly, rawly lived—

It was where, now, her suitcases, hers and Rusty's, stood secretly packed.

Rusty was only 10. She could get him, at least, away from all of this while there was still time. Before he learned to read nothing but space books, talk nothing but rocket talk.

(Continued on page 70)

The Upper Room



THE Master spake, "Prepare a room for me!"
And straightway he, the faithful one, obeyed
His Lord's command in humble ecstasy,
Unwitting that the cover freshly laid
Should bear a feast to feed a hungry world.
And that his floor the love-shod feet should press
Of Him the Way, the Symbol bright unfurled
Of Life enkindling earth's dark wilderness.

Lord, consecrate for me an upper room,
The fairest chamber that my soul can boast.
And whatsoever form Thou may'st assume,
Be Thou my guest and I Thy willing host.
Make me, O white-robed Christ, intent to wait
Lest I should miss Thy knock upon my gate.

—Edith Dean Thomas

He Was Defeated Into Prominence

Brooks Hays, former Congressman from Little Rock, gained new influence by losing his job

By CASPAR NANNES

NINETY-NINE times in a row, political defeat spells political oblivion. Then, the one-hundredth time, a Brooks Hays comes along and upsets the appletart.

Before his surprising defeat last November, Democratic Representative Hays was a fixture in his Congressional district, popular among his colleagues in Washington, known in religious circles as president of the Southern Baptist Convention and briefly recognized as the man who tried to smooth over the tense integration school problem in Little Rock by arranging a meeting between Arkansas Governor Orval Faubus and President Eisenhower.

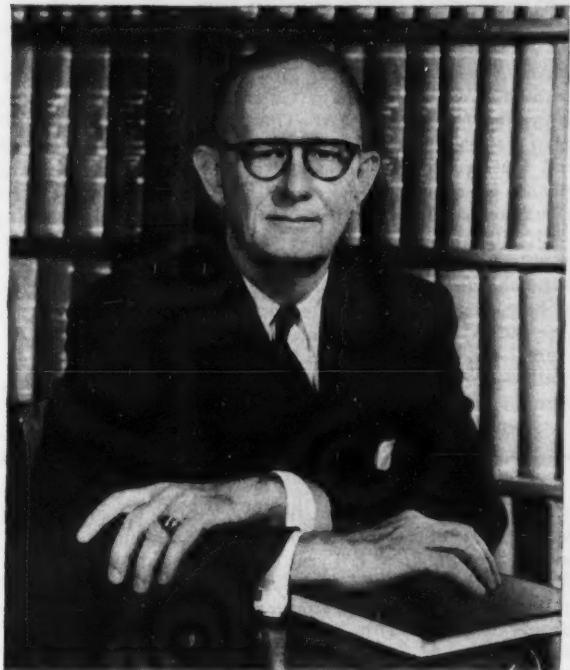
If Hays had been victorious in November, he probably would have returned to the semi-anonymity of a Congressman. Instead, his defeat has paradoxically propelled him into nationwide attention and popularity.

"Without my having anything to do with it my lecture fees have gone 'way up," Brooks wryly commented recently.

Few Congressmen have ever had such support in defeat as Hays. The loss of a Representative is hardly noticed. But when the popular Arkansas legislator was beaten, the loss was greeted with shocked incredulity. Republicans as well as Democrats were astounded. Vice-President Nixon declared that the defeat of Hays was the "most tragic result" of the election. Letters, telephone calls and telegrams from every part of the nation swamped the astonished Congressman. An ardent segregationist living in another part of Arkansas told her son she cried upon learning that Brooks had been beaten.

"Actually I never had in victory such assurances of friendship as have overwhelmed me in this situation," he wrote to a friend.

Helping to focus national attention upon Hays was the demand of a few unofficial Southern Baptist groups that he resign as president of the denomination. Seven Baptist state conventions—North Carolina, Maryland, Florida, Arizona, Kentucky, the District of Columbia and Virginia—immedi-



Brooks Hays successfully mixed religion and politics—and his moral obligations came first.

ately rushed to his defense and voted confidence in him as their leader.

The Maryland Baptist Union Association declared: "Racial prejudice on last election day impaled to a political gibbet one of the Christian statesmen on Capitol Hill." The District of Columbia Baptist Convention reaffirmed "our confidence and support" of Hays as president of the Southern Baptist Convention and praised him as one "earnestly endeavoring to inject Christian principles into the fields of political action and race relations."

John Hurt of Atlanta, Ga., editor of the *Christian Index*, claimed, "Brooks Hays has greater stature among Baptists now in defeat than 18 months ago when he was elected to the office by a tremendous majority."

The Congressman, addressing the Arkansas State Baptist Convention after his defeat, insisted: "The responsibility of the Christian in these days of great change, danger and peril is to promote the mission of reconciliation, the meeting of people with people as distinguished from government conversations."

It was his strong sense of this mission of reconciliation—a favorite word of his—that (Continued on next page)



Lines of a Layman

By J. C. PENNEY

EVERY DAY IS GOD'S DAY

AS I SEE IT, the one great need for all us Americans, whether facing personal difficulties or worried by the ominous war clouds of today, is to make God a part of our daily lives.

A few years ago, William Moore, a successful businessman, passed on. On a table beside his bed lay a devotional book, opened at his favorite prayer, "Morning Resolve." Mrs. Moore sent a copy of the prayer to the Laymen's Movement for a Christian World, with which I have been associated for several years. The Laymen distributed 50,000 copies of the prayer. A group of Atlanta businessmen placed it on their shaving mirrors and repeated it every morning as they shaved. A New England farmer printed it on his personal card. The Reformed Church sent a copy to each of its laymen. I believe it cannot fail to help everyone. Here it is:

"I will try this day to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity, self-seeking; cultivating cheerfulness, magnanimity, charity; and the love of holy silence; exercising economy in expenditure, generosity in giving, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike faith in God. In particular, I will try to be faithful in prayer, work, study, physical exercise, eating and sleeping which I believe the Holy Spirit has shown me to be right. Amen."

observers believe cost him his House seat. When the explosive integration school situation arose last year in Little Rock, he was advised by friends to stay out of it. During a long, troubled day Brooks wrestled with his conscience seeking the right answer. It came, clear and hard. As Congressman representing a district including Little Rock, he had a moral obligation to the people there beyond his own political fate.

Out of this decision came Hays' effort to find a peaceful solution of the emotion-filled issue. He arranged the now-historic meeting between President Eisenhower and Governor Faubus. Doomed to failure from the start, the conference could only bring trouble to Hays. Bitter opposition to his reelection developed early and he won the July primary only after a tense struggle. Several months later he lost to Dr. Dale Alford by an unanticipated write-in vote campaign.

His actions since have proved that Hays is not a fair-weather Christian who abandons his beliefs when things go against him. November, 1958, gives new point to an incident that occurred in 1957 when he was elected president of the Southern Baptist Convention at Chicago.

A few minutes after the result was announced Hays hurried to a phone booth to call Mrs. Hays.

A teen-age youth stepped out of the adjoining booth. "Congratulations on your election, Mr. Hays," the boy said. "Thank you," he replied. "I'm going to call Mrs. Hays in Washington to tell her about it."

"I just called Mother to tell her you defeated Daddy," the young man replied. He was the son of the Rev. Ramsey Pollard of Knoxville, Tenn., pastor of the Broadway Baptist Church.

THERE was a pause, and then Hays put his hand affectionately upon the youth's shoulder. "I know how it is," he said. "I was beaten three times for office in five years when I first entered politics."

One result of his defeat was to give Hays more time for his job as president of the nearly 9-million member Southern Baptist Convention, a term which expires in May. Until then he had operated somewhat like the minister in a story the Congressman enjoys telling.

The preacher, elected to an important post, was asked how he would handle both jobs.

"Well," he said after a while, "Ah'm gonna spend 75 per cent of my time doin' my regular work and 50 per cent of my time doin' my extra work."

Until January 1, such had been Hays' formula for serving as Congressman and Baptist leader. Since his un-

expected election as president of the Southern Baptist Convention—the sixth layman in the denomination's 113-year-old history—he has pursued both jobs with vigor and sacrifice.

His 86-year-old father, Steele Hays, has had a tremendous influence on him, both religiously and politically. The Congressman tells how his father "took me to Sunday school and church with him till I was a big boy, and when I was old enough to enjoy a trip he took me to associational meetings."

Inspired by these experiences, Brooks became active in church work. As a student at the University of Arkansas he was known as "Deacon Hays" because he taught a Sunday-school class and was president of the school's YMCA. A young lawyer in 1925, he served as instructor of a group today called the Brooks Hays Bible Class, at the Second Baptist Church in Little Rock.

As head of the second largest Protestant denomination in the United States, Hays has many problems. A major one is the strong opposition of most Southern Baptists to the National Council of Churches. His attitude here is similar to that displayed on the public school integration issue.

"I know my constituency is opposed to participation in the National Council of Churches," he explained recently. "I believe in democracy, but . . . I will not renounce my devotion to the ideal of a broad Christian fellowship merely to find myself in agreement with my brethren. I believe there is a way to meet the problem without organic participation."

The relationship of the American (Northern) Baptist Convention to the Southern is another delicate problem.


"I see no possibility of union of these two great Baptist conventions but seek to smooth out the overlapping activities that confuse other people," Hays says.

What many Northerners regard as a highly confusing, not to say irritating, "overlapping" is the expansion of the Southern body into Northern states since World War II. Earlier there was a "gentleman's agreement" that the Southern Convention would remain within its bounds of seventeen states and the District of Columbia, and the American Convention would keep to its territory.


Wholesale migration during the war upset this tidy arrangement. Southern Convention churches soon appeared in such places as Oregon ("Southern Oregon, of course," some observers have commented), Illinois and Canada.

"These people wanted their familiar forms of worship," Hays points out. "We have tried to supply it without inviting competition with older organi-

(Continued on page 68)



Easter in My Heart



FOR me, the word "Easter" conjures up a procession of pictures. One of the most vivid is a scene from my Georgia college days. On a particular Easter Sunday, I was one of a group of girls who bumped along for fifteen miles in a slow streetcar to attend the Easter services at the Westminster Church in Atlanta.

In retrospect I can see the almost-square church with its high-vaulted ceiling and huge interior stone pillars, packed to the doors. The atmosphere was charged with expectancy, interlaced with the heavy fragrance of Easter lilies. Through the open windows crept a soft spring breeze, for spring came early in Georgia.

The young man in the pulpit made us see and feel and smell the spring. Even in his pastoral prayer he spoke of balmy air, budding trees and the songs of birds. And I remember that he referred several times to the azaleas—white, pink, coral, magenta, and to the fairyland of dogwood blossoms and redbud out Druid Hills' way.

Yet a crowded church at Easter, a whispering spring breeze and poetic imagery in a prayer would scarcely have been enough to make a lasting impression on a school girl. To this service something extraordinary was added. What had happened in a certain Garden almost two thousand years ago was obviously real to this young preacher, Peter Marshall, and he seemed resolutely eager to make it as real to us who listened.

"What do I mean by a resurrection?" he asked. He made it clear that he did not mean just the perpetuation of a dead man's ideas or influence.

"This," he said earnestly, "is something we dare not water down by 'spiritualizing' it." It must be so authentic that you and I can see it. . .

(Continued on page 78)

By CATHERINE MARSHALL

Woman's Editor

Excerpted from her introduction to the book *The First Easter*, by Peter Marshall, published by McGraw Hill, with additional material.



ILLUSTRATED BY DICK OTT

INTERFAITH CONVERSIONS

| | Number of Replies | Roman Catholic to Protestant | Protestant to Roman Catholic |
|------------------------------|----------------------|---------------------------------|---------------------------------|
| Boston, Mass. | 14 | 74 | 4 |
| Buffalo, N. Y. | 51 | 425 | 94 |
| Chicago, Ill. | 155 | 1,189 | 238 |
| Corpus Christi, Texas | 19 | 122 | 29 |
| Dallas, Texas | 71 | 252 | 42 |
| Detroit, Mich. | 114 | 1,239 | 199 |
| Los Angeles, Calif. | 84 | 549 | 57 |

Conversion Is Still

IN OCTOBER, Christian Herald wrote to 10,000 Protestant pastors in the fourteen U.S. cities shown above. Three questions were asked:

1. How many new members have you received into your church (churches) in the last three years who, prior to that time, were affiliated with a Roman Catholic church?
2. To the best of your knowledge and record, how many of your members have in the past three years joined a Roman Catholic Church?
3. What is your policy for receiving Roman Catholics into your membership? Check one: () Same as for any other new member. () Require special instruction.

Responses were received from 917 of these pastors (plus 85 others who were retired, were seminary students or had some other non-pastoral status, and thus had no statistical contribution to make). These 917 pastors reported a total of 7,011 Roman Catholic members received and 1,227 Protestant members lost. By about three to five, they reported that they followed the same method for receiving Roman Catholics as for other new members.

Cities were chosen for their geographical distribution and heavy Roman Catholic strength. Obviously, there can be interfaith conversions only when both faiths are in evidence. But it seems reasonable, too, that if conversions from Roman Catholic churches to Protestant Churches can occur in areas of heavy Roman Catholic strength, where the weight

of numbers offers the Catholic member a mutuality of interest and encouragement, they may occur with even greater frequency in those areas where there is no such mutuality. These 14 cities are of course not the only U.S. cities in which there is Roman Catholic strength. These are rather a sampling. (A special survey will be made of New York City, where 27.1 per cent of the population is Roman Catholic affiliated; 26.6 per cent Jewish; and 12.5 per cent Protestant.)

Comments by many of the reporting pastors provide insights into Protestant reaction to the two-way traffic. An Evangelical and Reformed pastor of Buffalo, reporting a 10-to-1 gain, observed: "All [Roman Catholics] must pass through a special season of instruction, for they come with a badly twisted knowledge of church history, if any, and almost complete ignorance of the Bible. In every instance they are hungry for personal religious experience."

ON the other hand, a Lutheran pastor from Buffalo, reporting a 2-to-2 exchange, commented: "Some Catholics require less instruction than some Protestants."

An Episcopal rector of Buffalo explained of his 1-to-1 report: "This includes only *official* receptions. In the Episcopal Church, the Bishop makes the reception, while others receive Confirmation. I have at least three children of Roman Catholic families attending my Sunday school, and from time to time I baptize for their families, but this does not put them on our list of communicants."

IN FOURTEEN CITIES

| | Number of Replies | Roman Catholic to Protestant | Protestant to Roman Catholic |
|-------------------|----------------------|---------------------------------|---------------------------------|
| Newark, N. J. | 17 | 355 | 32 |
| New Orleans, La. | 37 | 548 | 68 |
| Philadelphia, Pa. | 117 | 642 | 133 |
| Pittsburgh, Pa. | 97 | 752 | 157 |
| Providence, R. I. | 14 | 91 | 12 |
| St. Louis, Mo. | 72 | 521 | 115 |
| St. Paul, Minn. | 55 | 252 | 47 |

a Two-Way Street

A Chicago pastor stated: "We have a special instruction course of eight one-hour sessions for all new members from whatever background." Explaining his 2-to-1 report, he said: "Our church is racially integrated, with the largest proportion of our new membership coming from Negro stock. Thus, very few would be of Roman Catholic background in any case. However, I might call attention to the inroads which are in fact being made by Catholics among Negroes in the large cities, where parochial schools are very attractive when compared with the inadequate public schools of many areas, and where the traditional Negro witness fast loses its hold upon urbanized Negroes. They search for something better than their traditional revival type services, and in many cases are winding up in Roman Catholic churches—and this simply by our own default. There are mainline Protestant city churches which are starved for members, but cannot seem to be acceptable to Negroes, or Negroes to them. Ironically, most of these Negroes (from our experience here) are looking not for a Roman Catholic emphasis but for a dignified worship service such as mainline Protestant churches have."

Another Chicago pastor, reporting 5-to-0, adds, "We have about four or five other Roman Catholics attending our services. They have not made a personal commitment, but are very much interested in the services. I have noticed in my ministry that the young couples who are Roman Catholics are more interested in the Protestant churches than are the older couples with a European background."

A Chicago Lutheran minister (8-to-2) touches one reason for traffic in either direction, when he states: "We lost these two because of marriage." He adds: "We require thorough instruction in Christian fundamentals of faith and life before any person is received from a non-Lutheran church. 'Joining a church' as a protest or because of disgust with another church or pastor is not a valid reason. Many of our Roman Catholic converts have been especially faithful and useful Christians in the Lutheran Church because they understood and believed the doctrine of justification by faith in Christ."

A CHICAGO Episcopal pastor (25-to-0 in 1½ years) observes: "There must be something for the ex-Roman Catholic similar to what he has left, if he is to be held in his new allegiance. As an ex-Roman myself, I know the truth of this. Anyone raised in sacramentalism is never wholly happy without the sacraments."

From Detroit, a Reformed Church minister reporting 4-to-0 says, "This is a newly-organized church—one year old. In all four cases, the converted Catholic was a partner in a mixed marriage. I too am a converted Roman Catholic."

A Los Angeles clergyman serving a student group offers no report, but comments: "Isn't time a factor? A member leaves our church as an inactive. Five, ten or even fifteen years later he becomes a Roman Catholic convert. It works the same the other way. When I had a church I took in from five to ten Roman Catholics a (Continued on next page)

Supposing Him to Be the Gardener

By RUTH C. IKERMAN

SOMETIMES I think the saddest phrase encountered in my Bible reading is the one which occurs at the happy time of the Resurrection. You remember how when Mary met the risen Lord she "supposed" something about Him—that He was the gardener. She supposed wrong.

Not that there is anything objectionable about being tagged as a gardener. Who of us has not rejoiced on his knees when he saw tender plants beginning to come through the hard soil?

But to be close to the Lord of eternity and think Him to be something else is a sadly lost opportunity. Fortunately Mary discovered her mistake and came to tell others that she had indeed seen the Risen Lord.

I have not always been so fortunate in my life in being able to correct my mistakes in "supposing." Have you had reason to wish with me that at sometime or other you had not wrongly "supposed" about someone met in the daily path?

Perhaps we supposed him to be "stuck up" when he was only shy. We supposed her a "show off" when she was only insecure. Psychologists make their living by getting behind the supposing in the lives of their patients.

My prayer this Easter season is that God will keep me from "supposing" less than I should about those with whom I am privileged to associate every day in home, work, church, community. The changing of our incorrect suppositions into authentic knowledge of another person is one of the greatest joys given to us. Learning new things about those with whom we are associated may change our whole attitude.

JUST the other day a retired business woman in our community died. She was someone I had enjoyed meeting in the bank when we cashed our paychecks, passing the time of day about the weather and the orange crop. Not until her sudden death did I learn that for over a quarter of a century this faithful woman had on every Sunday morning, before church, made a trip out to our community hospital. There, early in the morning, she had carefully arranged fresh blossoms on lettered placecards for the Sunday morning trays of patients.

I had even been a patient there myself, as had my husband, and we had appreciated the flower-decorated trays. But I had never bothered to find out
(Continued on page 80)



ILLUSTRATED BY MILLER POPE

year, but rarely had they been active in the Catholic church recently."

A Dallas Presbyterian pastor (7-to-10) touches upon the same point. "Three of the seven had married outside the Roman church. I think that they had not been active in their church for a long time. One couple from England find themselves more at home in the Protestant church here than in the Roman Catholic. All are taking considerable part, though two are having difficulty yet in doing so."

An Episcopal rector (20-to-12) from Philadelphia says, "Southwest Philadelphia is predominantly Roman Catholic. Almost one-half of my young people are marrying Roman Catholics, and in nearly every instance being married by the Roman Catholic priest. Usually those so marrying who do not become Roman Catholics nevertheless lose their interest in this church. In some cases the member of this church controls the situation; even though having been married in the Roman Catholic church, the Episcopalian parent brings the children for baptism and Sunday school. I have frequent experience of my parishioners marrying a divorced Roman Catholic; the Episcopalian continues coming to his own church; seldom is the Roman Catholic won over. Of course, in nearly every case, they cannot be married by an Episcopal clergyman."

And from a Methodist pastor in Philadelphia (4-to-4): "The chief reason for a change either way seems to be a mixed marriage."

But from Pittsburgh (14-to-3), the reporting pastor stated: "Of those becoming Lutherans, only four of the 14 became interested in the Lutheran Church because of marrying a Lutheran. Of those becoming Roman Catholics, all three married Roman Catholics. During this same period, six other Lutherans married Roman Catholics and remained active members of the Lutheran Church."

From another Pittsburgh pastor (21-to-1): "Twenty per cent of the membership of my church, having around 700 communicants, has come from Roman Catholic churches. Marriage has been the spark for the change."

A St. Louis Lutheran pastor (15-to-4) reports that the 15 came from the 61 new adult members received during the period. "All four who joined the Roman Catholic church did so 'because' of marriage. One of the four had previously been a Roman Catholic member. All adults received into membership receive from 12 to 20 hours of special instruction."

The pastor of a Chicago Community Church (33-to-7) says that his special instruction includes comparison of those things held in common and the
(Continued on page 73)

EDITOR'S NOTE: *Ivan H. (Cy) Peterman was one of the most active and authentic of all overseas correspondents during World War II. Long assigned to the United Nations, he has also had 17 trips to Europe where he covered Big Four and Summit meetings, the Cold War and developments in the Middle East. He is the author of Bungled Billions, Russia Uncensored, and other serialized books and world reports. Today he syndicates a column and freelances. His profound and revolutionary religious experience has added at once to his spiritual as well as literary stature. Mr. Peterman is a trustee in the Beverly Hills Presbyterian Church (Upper Darby, Pa.) and chairman of the Church Building Committee. In this article, he writes with the same searching purpose and emotion that distinguished his dispatches from the fronts of World War II. Here again he is an angry but purposeful man.*
—DANIEL A. POLING



A LAYMAN'S INDIGNATION

By CY PETERMAN

DURING the latter days of November, 1958, 600 Protestant ministers and laymen met in Cleveland to adopt a strange resolution. As delegates to a World Order Study Conference, sponsored by the National Council of the Churches of Christ in the U.S.A., they called upon the United States Government to reverse its Far East policies, recognize the Communist Peoples' Republic of China and admit it to membership in United Nations.

The group further recommended that our Government establish "friendlier relations and more co-operation" with all Communist regimes, and pledged its continued effort to advance all three objectives. It hoped thereby to improve the functioning of international organizations. While this was going on, Nikita S. Khrushchev was putting the Western powers on six months' notice to quit Berlin, and Mao Tse-tung's artillerymen were raining death upon non-combatants of Quemoy.

The action taken at Cleveland stunned a great portion of the free world's Christian community. It shocked Americans nearly as much as

the undeclared Red onslaught in Korea which shattered the world-wide illusion that the United Nations could prevent such bloody and unprovoked aggressions. The U.N. instead was ferociously attacked on the battlefield by Red Chinese "volunteers," while their Big-Power partner, Soviet Russia, directed, encouraged and militarily supplied the aggressors.

Both Soviet Russia and Red China have consistently transgressed the spirit and charter of the United Nations. They have suppressed their own people while exterminating intellectuals and butchering or enslaving millions of their captive and Christian neighbors. All this, they have openly announced, with the intention of "burying" their ideological opposition and ruthlessly pushing Communism and destroying religion throughout the world.

NEVERTHELESS, the World Order Study group complained that U.S. policy "hampers negotiations for disarmament, and limits the functioning of international organizations." It went

on to chide American leadership by resolving: "We should avoid the posture of general hostility to the Communist nations, and cease the practice of continual moral lectures to them by our leaders."

THE *Communist Daily Worker* on November 30 capitalized on the Cleveland action with full, front-page delight. It headlined, "38 Million Protestants Tell Ike: Recognize China." A lead paragraph spelled out the distortion: "Secretary of State John Foster Dulles came to Cleveland's world order parley of the National Council of Churches in the U.S.A.—where he has always wielded a powerful influence—and gave them both barrels of his foreign-policy outlook. . . . But the conferees—some 600 spokesmen for 38,000,000 churchgoers—did not see eye to eye with the architect of brinkmanship."

I assure you they were not speaking for *this* churchgoer! That they were not speaking for the vast majority of Protestants quickly became vocally evident. (Continued on next page)

True, the conference declared that it was speaking only for itself, not for the National Council nor for the member denominations of the Council. Yet the conclave was held under the sponsorship of the Council, and was reported on National Council press release forms. For such a meeting to claim that it speaks simply for itself is akin to the kind of futility there would be in President Eisenhower's saying that he does not speak for the Republican Party! The performance was a glaring example of unauthorized spokespersonship for millions of Protestants who couldn't agree less.

There has been growing up in America since World War II a profession of persuaders, quite apart from the regulars of advertising and public relations, who gain positions of influence, and then proceed to exert pressure in the name of organizations and individuals who pay the expenses, but may not know what's going on. Some of these are duly authorized and directed; others are free wheelers who dabble confidently in the affairs of men.

Convinced that they and their colleagues have the answers, these propagandists utilize the American free press, radio-television, lecture platform, U.S. mails and, most effective of all, a wide acquaintance and semi-official entree with persons and councils of high au-

thority. It matters not if they are a minute minority, or that their ideas and purposes lack in logic, fact or substance. Indeed, there are times when they may be at variance with the security of the nation that guarantees their right to be heard.

Some of us who frequent Washington and the United Nations have been aware of "Operation Persuaders" for a good many years. Weaving in and out of the diplomatic - cultural - communications echelons, representatives of various causes have been functioning to multiple purposes since the end of World War II. They thrive among the non-government organizations; there are some 5,000 or more registered representatives at the U.N., with no end of amateur and paid operatives about the country. Reveling in controversy and conflict, they set out to mould public opinion, let the majority feel as it may. They are patient, polite, plausible—genteel gentlemen, lovely ladies. But they take too much upon themselves.

That at least is the mounting sentiment of unconsulted members of the organizations for which they presume to speak. Take the Study Group that made the Cleveland pitch for Peiping's recognition. Who authorized their study? Who selected the researchers? To what sources did they go for information on the urgency of coexistence

with Communist robbery and murder?

There is no hint of any poll of church memberships, or even a casual survey of the Protestant pastors of this country. Nobody elected the World Order Study's delegates.

An influential impetus was provided by the Commission of the Churches on International Affairs, a veteran among non-government organizations entrenched at the United Nations. It keeps a finger in every agenda pie whether religiously seasoned or not, and has been effectively functioning since the earliest General Assemblies. The C.C.I.A. now has a world headquarters at 17 Route de Malagnou in Geneva, a New York office at 297 Fourth Avenue, and another in London, England. O. Frederick Nolde is its versatile director and Elfan Rees is European representative. Non-clerics, they speak globally for Protestantism.

It is significant that the C.C.I.A. took prominent part in the deliberations at Cleveland, where Dr. Nolde made an important address. It is of record that he took a behind-the-scenes part in negotiations prior to the Korean truce settlements, and that his U.N. experience extends frequently into matters somewhat remote from concerns of the World Council of Churches and the International Missionary Council, which originally established the Commission. Dr. Nolde has become a passionate seeker of solutions, and as a rudimentary exposure to international diplomacy soon teaches, that means he must see both sides. A peacemaker in cold war must be first of all a compromiser.

The question now arises: How much of the enemy's viewpoint can the churches of Christ safely espouse?

At the United Nations, the populations represented by the 82 delegations are of all religions and no religions, in which the Christians are outnumbered by the hundreds of millions. Nevertheless, out of this mixed and monumental bag of philosophical thought, some of the executive Protestant churchmen seek and accept advice and direction in formulating opinions on some of the most difficult problems in our world.

The result is the type of thinking embodied in the Cleveland recommendation. The unrepresentatives of Christian rank and file proceed on the theory that friendlier relations with the viciously anti-Western regimes will somehow prosper the cause of right and tranquility, if not justice.

If this sounds like a strong protest, it is, for it emanates from observations and experiences that some of our proxy thinkers may have missed. I was there the day that Wu Hsiu-chan, shrill and vituperative head of the Chinese Red delegation, accused the United States of starting the war in Korea, and de-

(Continued on page 74)

THEY DIDN'T SPEAK FOR ME

By DOROTHY FAWCETT

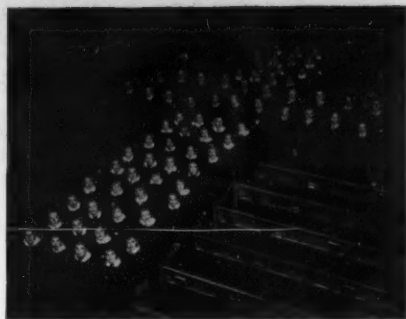
IN the mail on October 8, 1958, I received a pamphlet addressed to "Occupant," relating to the proposed Ohio Constitutional Amendment No. 2—the "right-to-work" law. In that pamphlet those opposing this amendment stated that the "Protestant Ohio Council of Churches, General Assembly, oppose issue 2 on moral grounds." No doubt it helped to defeat the amendment in our state.

We in Ohio who are for this issue believe it to be one of the most vital that has ever come before the people. We were naturally shocked when we read that the Protestant churches opposed it. The union bosses and especially the Teamsters Union in Ohio spent a lot of money advertising the fact that "churchmen of all faiths opposed this issue."

I am not so naive as to believe that the whole church actually did or does oppose it. I investigated and found that last April, after a long

session, when many members had left the floor of the General Assembly of the Council, this resolution against Issue 2 was brought up from the floor and passed. Rev. John Wilson, Executive Secretary, tried to table it until the next day and was voted down. It certainly looked "prearranged." Our own minister said that the same resolution had been turned down in executive session.

I feel strongly that the Council and General Assembly are defeating their purpose of uniting the churches into a stronger bond by entering into controversial political issues. I feel there should be something in their rules which would prohibit them from even bringing up a resolution on a political subject, and voting on it as a body. As individuals, and under their own names, they have every right to express opinions, but not just under the name "Protestant" which stands for me, too.



One of the four choirs forms a cross in nave of Manhasset (N.Y.) Congregational Church.

By ELLIE BUNDT

MUSIC IN MANHASSET

This "singing church" boasts 400 ardent choristers—out of a membership of 2,600—in its four choirs. Here's how it was done

WHILE some churches have trouble in fielding even a quartet, and most can hardly be said to operate at peak capacity in the choir loft dept., a Congregational church on Long Island brightly demonstrates what happens when church music gets under the soul. At Manhasset, four choirs claim 400 members—quite a ratio out of a total of 2,600 church members. A waiting list makes it into a kind of musical chairs operation, with no singer daring to (nor wanting to) absent himself lest an option on his seat be exercised.

What's Manhasset's secret? Simply that those who take part believe they are accomplishing something worthwhile. When you get right down to it, that's the big secret behind any kind of enthusiasm.

It was not always thus at Manhasset. It began only six short years ago when Jean Lawson became the new organist. At that time, it was the duty of the organist to direct the choir. Jean's husband, Robley, was an instructor of music at Teachers College, Columbia University. However, he was anxious to return to his main interest—choir directing. At Manhasset, there was a choir of 35 members. It was good enough, as choirs go, but there was little enthusiasm and a constant fear that if a member dropped out it might not be possible to replace him.

The Lawsons suggested discreetly to the church that it should hire Robley as the choir director, so that the two of them could work as a team to build up the music. And they explained their ambitions for better church music.

(Continued on next page)

Choir Director Robley Lawson, former music instructor at Teachers College, Columbia Univ., rehearses a group of singers.



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How music often expresses what words cannot say—in praise, supplication, exultation, prayer. How in a church service, music can create the mood that underlies the words from the pulpit. How singing instills good fellowship and promotes a better understanding among people.

Most of all, the Lawsons believed that choir music can be stimulating—not only to those who hear it, but to the participants themselves as they rehearse and sing. Too, a wealth of knowledge and drama lives in the history of music and in the biographies of the greatest composers. Music, in a variety of ways, could be an exciting religious experience.

The church gave the go-ahead sign.

The Lawsons met with the choir of 35 and enlisted their support. Then they began to make music interesting. Introducing unfamiliar contemporary music and new renditions of old familiar themes, they explained the meanings and moods. They challenged the choir with complicated pieces, and worked patiently until the choristers, with great pride, mastered them beyond their own expectations. Excitement spread through the entire congregation. Wives brought their husbands. Couples brought their friends. Boys and girls brought classmates. The one choir became two choirs, then three, now four. Music gained a new place in the church. No longer was it taken for granted in the services. It became more impressive—but more than that, more expressive.

The minister, Dr. George Parker, gives Robley Lawson the worship plan far in advance. "He knows we like to stay six weeks ahead of our rehearsals," says the choir director. "Jean and I then look for music that will unify the service and give it added strength. Sometimes, you know, the text of a hymn may be very good and quite suitable, but the music may be inappropriate for the mood to be created. Naturally, this destroys the whole mood of the service and weakens the effect of the message. Our opening anthem is always one of praise. During the offertory, we use variety—an anthem, a meditative piece, a prayer, a psalm."

On the organization side, the Lawsons stress an important point. They believe a music committee of responsible people should be organized by the church. It can aid in obtaining sufficient funds for the music program, act as a buffer between the director and the members of the choir, and participate in all the musical activity decisions.

At Manhasset, even rehearsals are popular. "It's a matter of participation," says Jean. "No one likes to sit around waiting for hours. We start

promptly and Rob and I know exactly what we are going to do." In a deliberate endeavor to keep everyone involved, there is a minimum of part rehearsals.

"Start with the general, and lead into the particular," they advise. Sometimes, choir directors start members on an unfamiliar piece of music with immediate assignment of parts. But, they point out, a painter doesn't work from a tiny corner of the canvas up into the whole painting. First, the general impression is sketched. The same theory applies here. With a new anthem, the members run through the entire song two or three times. When they have the feel of it, they are assigned parts.

It is not always sacred music that resounds from the choir practice rooms. There are secular concerts, too, and the entire community looks forward to the several times during the year when they are scheduled.

During the spring, about 65 members of the Pilgrim Fellowship, with the Lawsons, tour the Eastern and Midwestern parts of the country. Crowded gaily into two chartered buses, they stop in various cities and towns. At civic centers, halls, and churches, they bring a part of their spirit. They have instilled the desire to start a choir in churches that have none. Youth groups in other churches have been bolstered by these enthusiastic young people.

EARLY every Wednesday evening, the junior choirs, composed of fifth-through eighth-grade youngsters, rehearse at the church. Simple songs of faith are on their program. Several times during the year, they participate with the senior choir at Sunday morning services.

Instrumentalists of all age groups are encouraged. They find an opportunity to express their talents during the concerts and musical programs. In fact, anyone desiring to sing or play an instrument is usually interested in the Manhasset choir groups.

Sometimes everyone just relaxes with a good old-fashioned songfest. Appropriate music is suggested by the Lawsons. There is no critique, no intensive practice to achieve an effect. Almost automatically, the members seem to remember the rules and everyone has a good time.

The Lawsons continually experiment. "Just because our grandparents and parents sang songs one way, we don't have to do the same," they say. "We all admire the old masters, and we have plenty of Bach and Brahms in our programs. But the contemporary composers have given us new renditions of old compositions that add perspectives to the music." **END**

CHRISTIAN HERALD

CHRISTIAN HERALD'S
Spring Book Section 1959

THE PARSON'S SENSATIONAL BOOK

By FRED B. BARTON

THAT 22 million copies of a work of fiction could be sold without a single smutty line or off-color incident would surprise a lot of people today. And that the book *In His Steps*, by an unknown preacher, earned more readers during the author's lifetime than any single book by any other writer, at home or abroad, is still amazing. Amazing too it is that the book was never filmed, and that its author lived and died comparatively poor.

The story starts at a self-appraising Monday morning breakfast in 1891, in a modest home in Topeka, Kansas. Speaking was Charles M. Sheldon, pastor of the Central Congregational Church,

(Continued on next page)



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An "eyewitness" account...

I Remember Jesus

by RANDOLPH CRUMP MILLER

Daniel A. Poling, *Christian Herald*, calls this: "A tender and rewarding fictional presentation of the life of Jesus. Original and refreshing." Told in eyewitness style which gives it an uncanny sense of reality and leaves the reader awakened and aware of what personal commitment to Jesus really means. \$2.25



which he had taken over three years before with a membership of 57.

"I'm tired preaching a Sunday evening sermon to empty pews," he announced grimly.

"What will you do?" asked his mother. He was 34 but too poor to afford a wife. "You won't ask the deacons to abandon the evening service, will you?"

"No. But instead of a sermon I think I'll read an original story. That will bring out the young people."

The story, long since forgotten, was *His Brother's Keeper*. It was based on a visit to Sheldon's brother near the iron mines of Minnesota. A strike had been in progress there. Each morning a Salvation Army lassie climbed a platform and urged the strikers not to use violence that day, finishing her brave talk with a fervent prayer.

"You can do anything you choose in a story," said Sheldon in telling about this more than 40 years later. "In my story I had a young hero fall in love with the Salvation Army lass. He goes down into the mine—the strikers pull up the pumps—the mine begins to flood. When I stopped reading that first Sunday evening the water was up around his knees. I hadn't the slightest idea how he would escape. Neither did the congregation. They came the next Sunday to find out." (The hero found an abandoned passageway that led him to safety.)

From empty pews to a packed auditorium, with a whole section reserved for the Young People's Society of Christian Endeavor, was Sheldon's personal triumph. From September till the Christmas holidays, he unfolded his story. Every Sunday evening left the listeners in suspense.

The next September, with a group of new freshmen at the local Washburn College, the young people demanded, "How about another story, Mr. Sheldon?"

He was happy to oblige. So presently were unfolded: *Robert Hardy's Seven Days*, *The Crucifixion of Phillip Strong*, *John King's Question Class*, *Richard Bruce, or the Life that Now Is, Born to Serve*. He wrote and read aloud 30 books in all.

Other ministers have written books. Sheldon introduced some innovations. He chose characters of his own day and placed them against the background of daily living. He knew life as few preachers have ever taken time to know it. In the first panic year of 1890 he put on old clothes and looked for work, finally after four days getting a job unloading coal from boxcars for 50 cents a day. He took jobs without pay for a week each, studying streetcar men and their problems, railroad men, Negroes, doctors, newspaper reporters, college students, businessmen. He

started a settlement house in Tennesseetown, the tough colored section.

Not everybody approved. But he was gaining his stride. He felt his power and loved it: when he put himself into a story presently he was able to write:

No one had ever accused him of being a dull preacher. On the contrary, he had often been charged with being sensational; not in what he said so much as in his way of saying it. But the First Church people liked that: it gave them a pleasant sensation that was agreeable.

So it is highly probable that Charles M. Sheldon knew he was playing with dynamite when on a quiet Sunday evening in September, 1896, he began a new story. With his congregation looking expectant and interested this crusading minister with the stocky build and bristling moustache began to read:

It was Friday morning and the Rev. Henry Maxwell was trying to finish his Sunday morning sermon. He had been interrupted several times and was growing nervous as the morning wore away, and the sermon grew very slowly toward a satisfactory finish.

"Mary," he called to his wife, as he went upstairs after the last interruption, "if anybody comes after this, I wish you would say I am very busy and cannot come down unless it is something very important."

"Yes, Henry. But I am going over to visit the kindergarten and you will have the house all to yourself."

THEN comes the mysterious knock on the door. Enter a lean stranger in faded gray clothes. He is looking for work: a printer, thrown out of the only job he knows by the then-new linotype. But the storybook minister has no time for tramps and beggars. After all, he has an important congregation to address, two days away. His text, incidentally, is from I Peter, 2: 21—"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

He shows the visitor the door. But the wan stranger later has the last word. Come Sunday, he interrupts the morning church service. Bitterly he flaunts in the faces of these well-dressed and comfortable parishioners that they are not following in the footsteps of their Saviour. They have denied him food and work. He pitches dramatically forward into the aisle, faint from hunger. Seven mornings later the thin stranger dies, comforted too late in the minister's own guestbed.

Thus began the history of the most incredible novel ever written—*In His Steps, or What Would Jesus Do*. It was a tale putting the Good Samaritan into modern backgrounds. The story—
(Continued on page 40)

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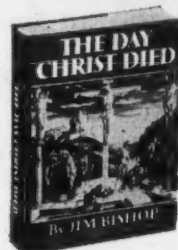
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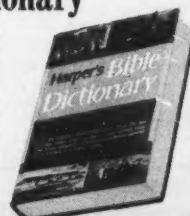
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THE NEW BOOKS

Reviewed by

DANIEL A. POLING

RUTH M. ELMQUIST

THE FIRST EASTER, by Peter Marshall, edited by Catherine Marshall (McGraw-Hill, 144 pp., \$3.50).

The First Easter moves me deeply. It is so warm and evangelical, so sensitive to the mood of the Master, the very glory of His sacrificial triumph, that it cannot escape being widely accepted by the Christian Church. Peter Marshall was definitely psychic. Scotsman though he was, he was born under the Irishman's veil. Always he was theological—perhaps generally without knowing it—and Catherine, his wife, lived with him so closely that she captures now both his spirit and his content. This Easter book is another and perhaps final volume in the Peter Marshall series which has enriched the minds and hearts and strengthened the lives of a multitude of men and women. Nor are these readers confined to one faith. *The First Easter* is for me the literary and spiritual climax of a series. *Selection of Christian Herald's Family Bookshelf*.—D.A.P.

ADVENTURERS FOR GOD, by Clarence W. Hall (Harper, N.Y., 265 pp., \$3.75).

If Clarence W. Hall is not "the premier religious reporter in America today," then I have not yet met that man. But definitely he is more than a reporter. He is at once an analyst and a prophet and when he writes he writes with prophetic authority. With a broad and yet at the same time with a deeply etching pen, the author has made great lives live and move and have their being in healing ministries for the sick and underprivileged. The portraits and illustrations are vivid and often dramatic, and every biography is a story better than fiction. *Adventurers For God* is the number one missionary travel book of the year.

—D.A.P.

MAIN STREET, U.S.S.R., by Irving R. Levine (Doubleday, N.Y., 408 pp., \$4.50).

There are few Americans who would not like to know what is actually going on, what people are thinking, how they are living, in the back country particularly, of the Soviet Union. For instance, here are questions that this competent and authoritative writer answers: How much does a set of false teeth cost in Russia? Where do Russian women get their clothes? What about advertising in

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Russia? What do Russians see on television, and do they keep pets? This is a refreshingly different book. The author is the first American radio and television correspondent permanently accredited to the Soviet Union since 1948. He has covered events throughout the vast land which has been his journalistic parish for more than a decade. You have heard his voice, and now you read the gripping, dramatic, dynamic record as he has written it.—D.A.P.

DOCTOR ZHIVAGO, by Boris Pasternak (Pantheon, N.Y., 558 pp., \$5).

This most controversial novel of our time has done more to destroy the illusion of Communist greatness than any book yet written. It is devastatingly frank, at once crudely and sensitively eloquent, and so utterly convincing that the reader is left in passage after passage panting for breath. Moscow could not have served the cause of freedom and of all the freedoms more powerfully had she deliberately gone out to do so than to suppress or try to suppress this great writing while persecuting the author.—D.A.P.

CRUSADE AT THE GOLDEN GATE, by Sherwood Eliot Wirt (Harper, N.Y., 176 pp., \$2.75).

This is a Billy Graham book but it is vastly more than that. It is a factual and almost pictorial presentation of the case for the Crusade, the vivid recital of what has happened in the lives of men and women who experienced a revolutionary new birth in the San Francisco meeting. Strange it is and little short of tragic that criticisms should in some instances have assumed almost the proportions of persecution. But from these criticisms has risen the tide of spiritual reinforcement that has added to the final victorious results.

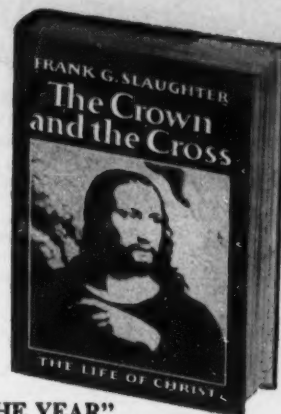
One of Billy Graham's most useful meetings was with representatives of theological seminaries of the Bay district. Characteristically he made no personal defense. He pointed out that he was no intellectual and said that his knowledge of theology was not so great as that of many of the students! But the seminar-ians discovered what everyone else was finding out—the need to re-evaluate his theology in terms of the man. The final answer to the critics of Billy Graham are the changed lives. That answer is conclusive and beyond debate. This is a timely book, definitely the best in the series.—D.A.P.

THE CROWN AND THE CROSS, by Frank G. Slaughter, (World, Cleveland, 446 pp., \$4.95).

This very remarkable, profoundly moving and constantly reverent life of Christ is, in my opinion, the finest writing yet done by this increasingly popular author. Reader interest is captured in the first chapter and carried forward on a rising tide into the last paragraphs. A crowded little world through which the Nazarene moved and ministered in the flesh is seen through his compassionate eyes and the reader is everywhere present as Jesus lives His radiant life in Judea and Galilee.

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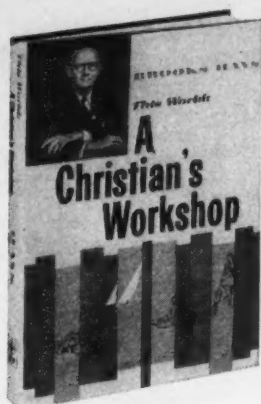
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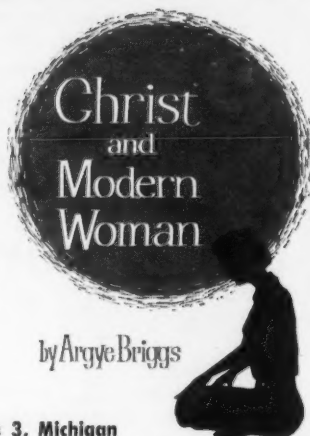
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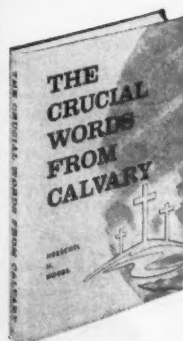
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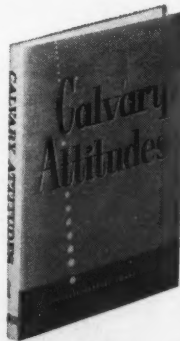
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lee, across the lands beyond Jordan, by Galilee and at last into His infinite experiences in Jerusalem.

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IN THE BEGINNING, by Roger Pilkington (St. Martin's Press, N.Y., 59 pp., \$1.95).

An unusually attractive and understanding little book which deals with the never-to-be-exhausted theme of Creation. Particularly timely now is this volume. With simplicity and clarity, the author, an established scientist, interprets Creation in the light of what we know about the Earth, about planets, about man—and with reverence for the Creator Himself.—D.A.P.

THE LAST DAYS OF LINCOLN, by Mark Van Doren (Hill & Wang, N.Y., 152 pp., \$3.75).

This is for now a message as from the vast place into which the soul of Lincoln moved when his body died. Written with exquisite craftsmanship, *The Last Days of Lincoln* is more than a fine play in its unforgettable scenes. It is a faith—faith in freedom and in man himself who is so often bound in chains of doubt and fear. Mark Van Doren has so dreamed and written as to make Lincoln live again as in the flesh, and in his dying to live forever.—D.A.P.

THE MINISTRY OF HEALING, by John Ellis Large (Morehouse-Gorham, N.Y., 182 pp., \$3).

Spiritual healing is one of the most absorbing interests of the Christian community, and this book is authoritative, convincing and reassuring. Dr. Smiley Blanton, one of the pre-eminent figures in the psychiatric fields, has this to say about the volume: "It is clear, succinct and appealing. I am sure it will help a great many people."—D.A.P.

KING GEORGE VI, His Life and Reign by John W. Wheeler-Bennett (St. Martin's, N.Y., 891 pp., \$10).

This comprehensive, dynamic volume deals with both the personal and public life of the King. The author, John W. Wheeler-Bennett, is always fascinating. As an historian, he is both factual and romantic, for he finds the romance of life everywhere he enters. Here was a King who did not wish to rule but who ruled with such quiet authority and constant courage as to enrich and strengthen his kingdom. His example of courage braced Britain's morale. And as he grew, he matured in all his royal proportions. George VI is destined, I think, to grow in stature through one hundred years. His biographer leaves that conviction with me.—D.A.P.

THE TRAGEDY OF AMERICAN DIPLOMACY, by William Appleman Williams (World, Cleveland, 219 pp., \$4.75).

A thoughtful, scholarly, challenging volume. Here is a searching analysis of

United States foreign policy in the twentieth century. With many of the conclusions this reviewer is bound to disagree. But certainly it is true that the United States must accept reality and not believe that all human progress is dependent upon other peoples' "solving their problems and improving their lives . . . in the same way as the United States." Here is an author who does not lack in assurance and conviction, but who does at times run ahead of his thesis and overstate himself. I very much like his chapter on "The Impotence of Nuclear Supremacy," and another chapter, "The Nightmare of Depression and the Vision of Omnipotence." Perhaps just a little more humility is needed!—D.A.P.

BEN-GURION, by Robert St. John (Doubleday, N.Y., 336 pp., \$3.95).

Here is a man almost apocalyptic in his proportions. If ever a figure in contemporary times was providential, and of course several have been, the "Lion of Zionism" is such a figure. For the generations now alive he is "Mr. Israel." Another has written, "a man of great humanity, much loved by his people—with millions of admirers but no close friends—he walks his often dark path alone." A timely and important volume. —D.A.P.

NAUTILUS 90 NORTH, by Comdr. William R. Anderson (World, Cleveland, 254 pp., \$3.95).

America's answer to Sputnik, the *Nautilus*, was the world's first atomic-powered submarine to make a voyage from Pacific to Atlantic via the Arctic. This unique sub and its equally unique crew travelled under thick sheets of ice through the freezing waters of the North Pole to complete a mission which actually started in 1956. The sub completed its trip in August, 1958, after carving a new route through the Pole and cutting 4,900 miles and thirteen days off the route from Japan to Europe.

The book is well written and personalized by many light human-interest anecdotes. There is an ease and informality in the writing which will fascinate the reader. In fact after the first seven chapters, which perhaps give too much attention to Rickover and not enough to Anderson, this story becomes a thrilling account of an historic event.—FRANCES LEE

I SPEAK FOR MYSELF, the Autobiography of John Haynes Holmes (Harper, N.Y., 308 pp., \$4.50).

A courageous and truly great man, with whom I have more frequently disagreed than agreed, has written his story. He writes with modesty but with sentences that carry conviction, and he has a living faith in God and in man. The faith of John Haynes Holmes does not include what is unspeakably precious to me, the deity of Jesus Christ, but I am bound to write that his regard for this same Jesus is unmistakable. Theologically, he follows afar off, but in his social gospel he follows. The title of this book, *I Speak for Myself*, is significant of the courage and indeed faith of the author.—D.A.P.



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THE PARSON'S SENSATIONAL BOOK

(Continued from page 34)

book minister asked a small group of volunteers, including himself, to pledge for one year to weigh every action in the light of the Master's life. In their daily work the simple rule of thumb, "What would Jesus do in my position?" was to be their working guide. When in doubt you prayed for guidance.

And so for a dozen Sunday evenings the 31 chapters were read.

Around the country dozens, later hundreds, of groups clubbed together to adopt "What Would Jesus Do?" as their daily pattern for living. There were no dues, no committees, no letter-heads, no publicity. There was simply a personal vow, carried out with humility and in quiet.

Sheldon's own young people formed a group to follow in the steps of the Master. In a little pamphlet privately printed in 1938—the New York Public Library has a copy—Sheldon gave them credit for urging that the story be made into a book. He himself had not till then considered any permanent form of publication.

The story had appeared serially in a church paper of the Congregational faith called *The Advance*. For this Sheldon received \$75. Not much money today, to be sure, but quite a sum in the days when \$10 bought a suit of clothes, a quarter bought a dinner.

Sheldon went to Chicago to see some publishers. "Sorry," said the man at McClurg, "your story is too religious." A religious publisher shook his head sadly. "Too much preaching. I'm sure it wouldn't take."

So Sheldon went back to *The Advance*. "You've got to bring it out in book form," he argued. J. C. Kilner, manager of the little church paper, said "That's not our field." Finally they agreed on a deal. The book was to be paperbound and sell for 10 cents; of this Sheldon was to receive 1/4th cent. Shortly a handsomer 25-cent edition was added, on which the author was paid 1 1/2 cents; also editions were issued at 40 and 75 cents and \$1.25, with a graduated scale of royalties.

The first printing was 2,000 copies. But church people are loyal; they talk about what they like. It was a glad day when Kilner telegraphed Sheldon that 10,000 copies had been sold. "Darling," said Sheldon to his wife—he had married by this time—"wouldn't it be splendid if we could sell 15,000!"

Things went along well through 1897 and early 1898. The book was talked about. *The New York World* ran it serially. On March 14, 1898, Sheldon's handwritten letter to Kilner was ecstatic: "It is very encouraging to note the continued sales of I.H.S. We shall soon be able to celebrate its

centenary"—probably referring whimsically to the 100,000th copy sold.

But a serpent had invaded the Garden of Eden. Just when the book promised to be a world-beater, sharp eyes discovered the copyright was invalid. Later on Sheldon printed two explanations of this: first that the magazine had filed the opening installment at the Library of Congress, to copyright the title, but had neglected to copyright each succeeding chapter; second, that *The Advance* sent only one copy of each issue to the copyright office, when it should have sent two.

Actually the fault seems to have been Sheldon's own. The original copyright was in the author's name, not being transferred to the magazine till April, 1899. In a friendly unworried letter dated March 14, 1898, Sheldon wrote to Chicago: "My dear Kilner: Yours containing Copyright Laws received. I have certificate No. 28690C² and I complied with the provisions as to 2 copies &c. But I do not find in the text you sent me anything about depositing 'two copies of each serial part' as printed in the copy of laws sent me with the certificate. This I enclose, as I do not see any notice of its having been amended or stricken out in the pamphlet you send. I did not send on the serial parts at the time I applied for copyright as I did not know of that provision and simply did as the Librarian of our state library here told me to do. If it is necessary to send on serial parts you will have to see to that, as I have not kept copies of paper."

WHETHER Kilner did anything at that time, and whether it would have been effective, is not recorded. Possibly Kilner also slipped up; at least a letter from Street & Smith in New York to *The Advance*, dated July 3, 1899, makes mention of a further lapse: "The two copies needed to complete your copyright were deposited July 16, 1897, whereas the story 'In His Steps' was concluded in *The Advance* in #1647, dated June 3rd. *The Advance* not having been copyrighted it is plain that copyright is lacking for the story."

Street & Smith offered a workable solution: a new edition, to sell for a dime, and bearing *The Advance's* copyright notice over Street & Smith's imprint. Street & Smith would voluntarily pay its usual royalties. There was need for haste: "I hear on the very best authority that J. S. Ogilvie is about to issue the book," wrote Street & Smith in its impersonal rubber-stamped letter dated June 6, 1899.

Today the proposition seems businesslike and reasonable. But J. C. Kilner had gone to Europe and there was

no one in Chicago who could make a decision in his absence. Did Chicago forward letters to England and send a cablegram as Street & Smith begged? Why didn't Street & Smith dispatch a couple of cablegrams themselves?

The sad story of what-might-have-been is told in letters grown brittle with age. At the last minute Kilner delayed his sailing home by a week; July 10 was the deadline beyond which Street & Smith felt it could not wait. The book came out without the desired copyright notice.

J. C. Kilner never threw anything away. Preserved are the answers to two queries from his desk: in August, 1899, from a law firm in Chicago; in September, 1899, from a law firm in New York City. Both firms examined the charges of infringement of copyright and advised *The Advance* not to sue. The horse had escaped; no use trying to lock the stable door.

From here on the book was anybody's. Its sales went up and up, mountainously, crazily.

Of course, the public never knew that the author was anything other than rich. He was hounded with appeals for cash, 900 in a single week. Sample: "My late husband lost his all in unwise investments and left me penniless. Think, Mr. Sheldon, wouldn't Jesus want you to send me just a few thousand dollars for my old age?" Sheldon couldn't begin to answer them; indeed, he gave up trying.

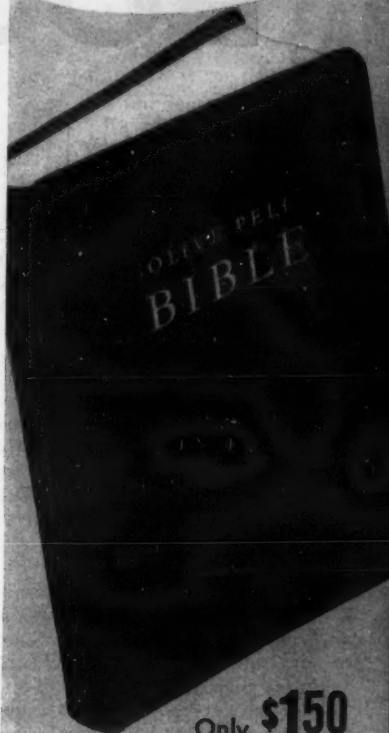
Years later Sheldon could report that "owing to the fact that no one had any legal ownership in the book, 16 different publishers in America and 50 in Europe and Australia put out the book in different editions from an English penny to eight shillings. Mr. Bowden, the London publisher, sold over 3,000,000 copies of the penny edition on the streets of London."

Sheldon was presently able to pose for a picture in front of a table heaped with *In His Steps* in 21 different languages and various editions, not one of which had paid him a cent in royalties. World sales are recognized as having reached 22 million; one publisher in 1937 estimated total sales at 30 million.

Understandably, Charles Monroe Sheldon was more than a little bitter. His autobiography continues the tale of woe. But by 1935, when Grosset & Dunlap brought out a nostalgic edition, he was able to write more philosophically: "I do not need to say that I am very thankful that owing to the defective copyright the book has had a larger reading on account of the great number of publishers. And I am informed by the *Publisher's Weekly* that the book has had more circulation than any other book than the Bible. If that is true, no one is more grateful than I

(Continued on page 50)

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BOOKS

and Children in Church

I HAVE been a public librarian for 20 years and in church-library work for a dozen of them. Those years have shown me what books can do for people—not only for adults but for children too. One is almost inclined to say, especially for children. There is something exciting about getting children and books together. This is particularly true in the church, for there books are tools to help the child build a better life, discover the spiritual resources that are available to him.

In our First Baptist Church of Hammond, Indiana, we have a library of about 2,500 books. It is a part of the whole church organization, an important and satisfying place to teachers, committee chairmen, choir leaders and Bible students. It is equally satisfying to those who are seeking only wholesome fiction. We have an adequate Christian fiction section suitable for adults and young people as well as what might be called secular fiction. It is our contention that if we can interest a reader with a good book, he may return to browse around, discovering the wealth of books that will better equip him for his spiritual life. In our library, we are especially interested in children. They are V.I.P.'s. We want them to learn to associate books with their religious faith, for books can often motivate them to do things, think things, *become* things in a way and to a degree that not even their personal contacts with people will spark. Books lift their horizons, give them a magic carpet that takes them anywhere into space or time.

In the public library, we know something about how children behave and grow. We know that a boy or girl actually lives in two worlds: the world of reality and the world of fantasy. The child is ready and willing to accept reality but is reluctant to let go of his fanciful world. Even when he's convinced there is no Santa Claus, he likes to pretend there is. He doesn't believe in witchcraft but he enjoys Hallowe'en wholeheartedly. The mod-

ern child probably knows the scientific facts about moisture and condensation, but when he sees a frosted pane on a cold morning, it's more fun to think that Jack Frost came in the night and with great skill etched the dainty patterns on the glass.

Today's children are fortunate that the printed word has such an important place in our world. It was not always so. There was a time when books were rarely found in the average home. Today, books help our children to grow up. The youngsters are constantly motivated and stimulated in their everyday living to seek out factual information through their reading. And their reading encourages them to seek the facts in their lives.

Children want books with all kinds of facts. They want books on adult subjects written on their own level of comprehension. Perhaps their greatest interest is science. Along with snakes, rocks and minerals, leaves and birds, they want to know about space travel, rockets and astronomy. Although the church library cannot begin to duplicate the wide range of information to be found in a public library, yet there is something meaningful about presenting at least some of it under the church roof, in the church context. The child needs to learn that science and faith are not two separate and competing forces, but that this is God's world and we can discover and learn more about only what God has made.

MOST children love biographies. They enjoy reading of the lives of their favorites, be it a war hero (of any war) or almost any kind of hero. The church library can capitalize on this interest by providing books on the missionary heroes and other founders of the faith. Many an older youngster has been stirred by reading of the Borden of Yale or the C. T. Studds or the Livingstones or Careys or Judsons or the Elisabeth Elliots. Not a few of them have put down the story of a Christian hero with the resolve that they,

too, would be heroes of the Cross—and some have become that.

The world is becoming smaller every year. As a result, children naturally have an interest in other lands and peoples. The interest is stimulated by newspapers, by television, by their studies in school. Such a ready-made interest amplifies their readiness to read what Christians are doing in other lands. Indeed, as the world grows smaller, our children had better be learning what they believe and where-in are the distinctives, the indispensable uniqueness, of their Christian heritage.

The church may have the opportunity to introduce a child to reading not given in the public library. A child denied the advantages of books in his home because of non-reading parents can through encouragement in the library develop his capacity to read and perhaps to read so contagiously that books are introduced into his home. Parents already friends of books should expect to receive from the church library guidance in developing the spiritual life of the home, and guidance, too, in developing or expanding the library which should be in every home. Furthermore, a child's first books are those which are read to him. Thus the parents must become involved almost automatically.

We have found that children as young as three years have the ability to understand a simple story and show a marked interest in books slanted to their age level. Jesus knew the techniques of storytelling. "Without a parable spake He not to them." Simple stories were, you might say, born in the church. And it was Plutarch who said, "Childhood is a tender thing, and is easily wrought into any shape." Books help to do the shaping—a fact that many church people have not quite grasped, but which the Communists, in their literary conquest of the developing nations, have grasped long since.

The church library tells the mother that if she wants her children to have the best in life she will not hesitate to take time to read to them during some part of every day—and then makes available to her the proper books. Reading to a child excites his imagination. He puts himself in the place of the character. *He* was one of the children who leaned against the knee of Jesus. *He* was one of those who ate the loaves and fishes. An interest in one book creates a curiosity about other books, and the inquisitive young reader seeks a source. Fortunate is the church which is able to be the source.

In our library we have a special shelf of books for teachers and workers with children. Here, conveniently placed, is

(Continued on page 45)

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New Books for Children

Reviewed by MARION W. FARQUHARSON

SLEEPY BOOK, by Charlotte Zolotow. Illustrations and text are printed from cut-out blocks on dark, warm, gray paper to give the softness and gentleness of night and sleep. Animals, insects, boys and girls all sleep so quietly the reader wants to say "Hush!" A simple and lovely book for 2- and 3-year-olds. Pictures by Vladimir Bobri. (Lothrop, \$2.75)

1 2 3 PICTURES, by Art Seiden; **A B C PICTURES**, by Joseph Cellini. For the 1- to 2-year-old these colorful books are a good choice with their heavy board pages—11 to a book—and clear, colorful pictures of familiar objects in a baby's life. (McLoughlin Bros., \$1.50 each)

SOMETHING SPECIAL, by Beatrice Schenk de Regniers and Irene Haas. An awareness of the small, delicate things of a little child's world characterizes these rhymes for 3- to 5-year-olds. Dainty pen drawings on each page have action and humor and are a perfect complement to the text. "Listen for the little secret sounds. Sh! Be very quiet and listen." (Harcourt, Brace, \$2.25)

WINKIE'S WORLD, by William Hall. Pictures by Roger Duvoisin. The 2-year-old will claim this book as his own, for it pictures all the details of his world from his own standpoint. The pictures are colorful, clear and full of action. (Doubleday, \$2)

PATSY PAT: A Duck's Story, photographed by Greta Mannheim. Told by Elizabeth S. Helfman. This photographic picture story for nursery-school age has more plot than most books of photographs, for Patsy Pat, the young duck, sets out to discover who has tied a red ribbon around her neck. The photographs of children and animals are excellent, and the red bow makes a bright spot on each page. (Dutton, \$2.50)

I WANT TO WHISTLE, by Anne Alexander. Pictures by Abner Graboff. The exasperated frustration of a little boy who can't whistle is expressed in bold, poster-like pictures and rhymed text, as he tells of all the objects and people who can whistle—"But I can't." The lively tale ends in a raising crescendo of sound as the boy finally whistles—"Wheeeeeee-Wheee!" There's plenty of action in the cartoon-like pictures. (Abelard-Schuman, \$2.50)

GEORGE GOES TO TOWN, by Phyllis Rowand. There's a lesson in this picture book. Any place you live is fine

as long as the people you love most are around you. George, the dog, was lonesome in the city until the hilarious day when each of the eight members of his family decided to do something for him. A preschool picture book illustrated with pencil drawings and touches of color. (Little, Brown, \$2.75)

I THINK ABOUT JESUS, by Kate Smallwood. Pictures by Esther Friend. In simple, colorful, first-grade-reader form a little child is given a picture of Jesus as a part of his life. It's a present-day book with colorful illustrations of modern children and their activities. (Rand, \$.75)

THE SWINEHERD, by Hans Christian Andersen. Translated and illustrated by Erik Blegvad. To the growing and varied collection of Hans Christian Andersen's stories in picture-book form is added this delightful edition of The Swineherd. The artist has made old-fashioned, charming, tinted pen drawings that seem so right with the light-hearted story, and he has kept the spirit of the original in his fine translation. An attractive gift book. (Harcourt, \$2.75)

RICARDO AND THE PUPPETS, Story and pictures by Mary E. Little. A children's librarian in New York City has made this original and beautiful picture book which tells a tale of a puppet show given in one of New York City's libraries and of the mice who watched the making of the puppets with such interest—for it was to be the story of their hero, Perez the Mouse. Thinking that the children were not doing justice to the great Perez, the mice almost wrecked the other puppets, but all ends happily with fuzzyhaired children watching the show, while the mice have the balcony seats behind them. There's an Oriental quality in the very beautiful and spirited drawings which embellish every page of the text. For preschool and primary grades. (Scribner's, \$2.50)

KING CARLO OF CAPRI, by Warren Miller and Edward Sorel. It's the old story of Charles Perrault—"Riquet-with-the-tuft," but the illustrations are very modern. The prince was born ugly, and he never changed. The Wise Wizard who attended his christening gave him wisdom and generosity and the gift of being handsome in the eyes of the princess whose love he could win. Both author and illustrator have done justice to the French story and added another to the growing collection of classic fairy tales in attractive picture-book form. (Harcourt, \$2.95)

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CHILDREN AND BOOKS

(Continued from page 43)

material for storytelling, devotions, worship services. There are books for use with children who have reached the age where the habit of personal devotions should be developed. The Bible is the basic book around which family devotions should revolve, but other books throw light on it.

Books of Bible doctrine, too, for children are helpful—words simple, thoughts clear.

Don't worry if children repeatedly seek out the same book. Devotional lessons, a librarian can tell you, should be used more than once. It was Spurgeon who said that in planting beans, the practice was to put three seeds in each hole: one for the worm, one for the crow, one to produce a crop. In teaching children, one repeats truth until the repetition plants in the mind the thought to be nurtured.

On our children's shelves, at the beginners and primary level, is devotional material that will enrich the family-worship time. Some of these books will be useful in connection with a particular experience the child has had—for example, a story concerning the death of a bird might be used to comfort a child on the death of a beloved pet. This kind of book impresses upon children that they may tell God anything and be assured that He will hear and understand them. Small children want pictures and much color.

Children of this age are asking questions. "What is a Christian?" "Why are there different churches?" "What is Heaven?" Books give answers to questions likely to baffle many parents.

Junior children are delighted with Bible story books and adventure. We have stocked our church-library shelves with many sets of series fiction books, written by Christian authors. Junior Highs enjoy biography and nature books.

It takes more than a church library to teach children to love books. It takes parents, too. They can do much to influence their child's interest in reading. They buy most of their children's books; they remind the child that reading is important and is a pleasure. They do it by having books in the home, by making books a part of their own lives.

But we in the church library feel that we are privileged people, too. When you see a child's eyes light up over the top of a book to which you have introduced him, when you hear his delighted chuckle, when you notice his growing interest in the things of life that count most, you know that you have had a blessing. And you think that it's a blessing more people ought to have—and could have. END

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Beatrice Plumb

*Author,
Miami, Florida*

The Book In My Stateroom

IT is small and shabby, its cover mended, its pages ragged from daily use. I doubt if it cost even two shillings. Yet it is the treasure of my soul!

It came into my life when I was 25, sailing to America for a summer vacation. Behind the glory of flowers in my stateroom was a plain little package, tied with common string. Inside was this little book, a gift from an old Sunday-school teacher. She had bound it in sail-cloth, in memory of a certain day when she and I had touched souls.

I was 13 then, prostrated by the first great grief of my life, my mother's sudden death. Elizabeth had crossed England to comfort me. Together we sat on the cliffs, watching a fisherman's frail boat, buffeted by the breakers. So small a boat, so big an ocean!

Sitting there, watching, she had told me that I could weather all the storms of life if I could set the sails of my soul aright. Prayer would help me do it.

Four years after that first crossing of the ocean, I was still in America, and now stunned by incredible tragedy. I had married a husky young American, only to become a widow a month after the wedding. As I dropped the lily they gave me, on his coffin, there flashed into my numbed mind the memory of the flowers in my state room on that light-hearted day—and the plain little book in its sail-cloth cover.

Alone in my hushed home, I sought out the little book, still in the pocket of my cabin trunk. Its cover read, "*Short Prayers*, Compiled by L. H. M. Soulsby." The prefatory note was dated Easter, 1903.

Listlessly, I turned to "Morning Prayers"—and Easter came for me! For I read, "O Lord, I rise, hoping to do Thee service; use me, Lord, for Thy work—"

It could have been an angel setting the sail of my soul aright! For that sentence was destined to chart my whole life's course.

Through the years, the little book has given me cheer and comfort, has guided me (Continued on page 48)



H. Park Tucker

*Protestant Chaplain,
U.S. Penitentiary,
Atlanta, Ga.*

A Mine Explosion and a Book

CRUSHED in a death-dealing coal mine explosion in Pennsylvania over 26 years ago, I dedicated my life to the furtherance of humanity and the preaching of the Gospel if God would spare my life. God not only granted my life, but He set in motion events that have led me to the position of Protestant Chaplain in a difficult part of His vineyard—the United States Penitentiary, Atlanta, Georgia.

While recovering from injuries suffered in the explosion, I was visited and counseled by the Reverend Henry Coray. During a visit, he said, "Park, I hear you are going to be a preacher." This was indeed strange talk to me. I was Tucker, #602, the miner of #7 shaft, Tucker of many sins. But I had promised God in my hour of need.

"Yes, I want to be a preacher but I don't think I'll ever be able to talk."

"What's wrong, did you injure your voice?"

"No, it's not that. But since I've become a Christian I don't curse and that was 90 per cent of my vocabulary." Mr. Coray was set back by my words. "Son, he said, 'what you need is the knowledge of the Bible your Mother has given you. Also I would like to present you with a book that will challenge and inspire you, John Bunyan's *Pilgrim's Progress*."

To this day, in my office in the Federal Prison, *Pilgrim's Progress* has progressively continued to inspire me as one of the greatest literary classics this side of Holy Writ. Much more, now, after years as a prison chaplain, can I see John Bunyan in his cell of misery, with his blinded daughter carrying what food she could to him. How easy it would have been for a lesser man to brush off his indictment and go his merry way. But not Bunyan! Even to banishment, prison or death, Christ was real.

There on my sick bed, weak, ignorant, newly-born into the Kingdom, I read of Bunyan's character "Christian" traveling from earth to Heaven. As Christian journeyed during his last days on earth he (Continued on page 48)

Bible, has made an unusual persons in varied vocations answer *in My Life*



James Wesley Ingles

*Professor, Eastern
Baptist College,
St. Davids, Pa.*

This Book Made Me An Explorer

I CAME to the most significant book in my life by a strangely devious and delayed route. It seems now almost incredible to me that I could have received degrees from college and seminary and graduate school without ever having read what I now consider the greatest novel in world literature, *The Brothers Karamazov* by Fyodor Dostoevsky.

Of course I had often heard of the novel that was to make so deep an impression on my life and thought. I had read *Crime and Punishment* and some selections from other works of the famed Russian novelist, but his final and greatest work I had never attempted.

Then, after years of teaching in prep school, while serving as assistant minister of a suburban church and writing occasional reviews of religious books for *The New York Times* book review section, I undertook further graduate study at another seminary. Here I was introduced to the work of the great Christian thinker, Nicholas Berdyaev. I was profoundly impressed by his system of thought, finding his view of man's nature and destiny highly congenial to my own and enormously stimulating.

And it was Nicholas Berdyaev, the Russian philosopher, who finally introduced me to the greatest work of Dostoevsky, the Russian novelist. In the foreword to a book he has written on the ideas of Dostoevsky, Berdyaev says that Dostoevsky played a decisive part in his spiritual life.

He stirred and lifted up my soul more than any other writer or philosopher has done . . . The *Legend of the Grand Inquisitor*, in particular, made such an impression on my young mind that when I turned to Jesus Christ for the first time, I saw him under the appearance that he bears in the *Legend*.

I knew that this *Legend* was embedded in the novel I had not yet read.

Finally, prompted by the tributes of so great a thinker, and by frequent allusions in other important writers to the work, I came at last to a reading (Continued on page 48)



Howard E. Butt, Jr.

*Grocery chain
Vice-President,
Corpus Christi, Texas*

It Made Religion Relevant

TO single out "The Book In My Life" is a difficult, and I am sure, ultimately impossible task. Books usually do not speak to us in the isolated abstraction of ideas, but in our own particular personal frame of reference when we read them. There are "moments of destiny" in every person's reading. For me, as for all of us, there have been many books of import in my life, some few of strategic influence, and several whose contribution has been crucial. One, however, stands out as unique. It is *The Gates of New Life* by James Stewart of Edinburgh.

This book of sermons more than any other volume, served to deepen my faith and to stimulate my interest in preaching at a highly formative juncture in my experience. When I was a questing college student, our minister, Dr. R. O. Cawker, observed my quickening concern about the things of God and the Church. At this providential point of flux in my concerns and beliefs, he gave me a copy of the book I now believe to be the finest sermonic literature of our generation. Dr. Stewart proclaims the historic gospel of Christ with gripping eloquence and genuine passion. Yet he wrote with a literary grace that was to me then, and is to me now, truly compelling.

The incisive penetration of his message "Hearsay or Experience?", the commanding breadth of "The Universality of Jesus," the triumph of the closing sermon "The Final Doxology"—these and the others really excited me. And to a collegian who had for a long while consigned religion to the cubbyhole of dry, drab, stuffy irrelevancy, this was doubly dramatic.

How vividly I remember the stimulation of realizing just how demanding, and exciting and gratifying preaching is . . . to be a 'herald of God!' But I remember with even more clarity the evening in my bedroom, sitting in the reading chair with the book in my lap, that I bowed in a new, fresh faith in Christ.

I believe that the genius of this writing lies at the point of its throbbing conviction. Its (Continued on page 49)

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THE BOOK IN MY STATEROOM

(Continued from page 46)

through storm, stress and strain. Always there with the right word when I needed it, as, "Give me an unconquered heart which no tribulation can wear out . . . Help me to be honest with Thee and with my own conscience . . . May I grasp my nettles, and face my lions . . . Help me to seek Thee both in prayer, and in doing small duties faithfully."

A shabby little book I sometimes carry in my apron pocket—but the treasure of my soul!

A MINE EXPLOSION AND A BOOK

(Continued from page 46)

realized that the important thing was the scroll that would pass him into Heaven. Nearing his goal, he stopped to rest and fell asleep. Early the next morning he could see the Celestial City and with haste he ran to the gates. He had arrived, eager for entrance. However, he had lost the scroll, back at his place of rest.

Graphically, this was the picture of my life. I, too, had lost my scroll. But Christ had lifted me up, out of the horrible pit. Like Christian, I had everything in life but the scroll of salvation, and how close I had come to eternity with my dead and dying friends in the mine.

The troubles and travails recorded in *Pilgrim's Progress* have consistently motivated me to look from my own infirmities and to find strength in God. As Bunyan tells in the book, there is no easy way to the goal, no shortcut to the gateway. There is only one way, a narrow and hard way. It is a way that can be gained through steadfast faith in Christ.

Pilgrim's Progress today, as it did twenty-six years ago, leaves me with an intense feeling of humility as I follow the allegorical figure *Christian* as he so humanly and so mundanely struggles with temptations that we, too, fall into and struggle with.

The universal spiritual problem John Bunyan dealt with in yesteryear, has, for me, lifted the story and philosophy behind it to a high place among the great pieces of literature.

THIS BOOK MADE ME AN EXPLORER

(Continued from page 47)

of it for myself. Here I discovered one of the most profound analyses of our tragic human condition. Here I saw the dual nature of man revealed with an intense perception and with compassionate understanding: man's brutal defacing sensuality, his intellectual ar-

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rogance and probing skepticism, his spiritual aspiration and creative love. The depths of evil, in both the sense of sin and the sense of suffering, were here explored as in no other writer I had encountered. And here too was a most compelling presentation of the Christian answer to the tragic problems of our human lot.

But the book not only opened to me aspects of human nature and the human dilemma never before so clearly seen; it moved me with a new and passionate conviction of the supreme value of creative love, of God's love revealed in Christ for men and in men who have found Christ, in the power of love to forgive evil, to transcend evil, even to transform it.

I could never be the same after reading this book, as a writer, as a teacher, as a preacher, as a person. I must now explore for myself the adventures of the spirit possible to the divine force of creative love in human experience. And now as a professor of literature, I have the high privilege of sharing with succeeding classes of students of the novel the mighty inspiration to be found within this dynamic and prophetic work.

It should be said for the benefit of those who know only the recent movie version of the book that this bears about as much resemblance to its real character and depth as does the popular version of "Moon Love" to the magnificent riches of Tchaikovsky's *Fifth Symphony*, from which it was taken.

IT MADE RELIGION RELEVANT (Continued from page 47)

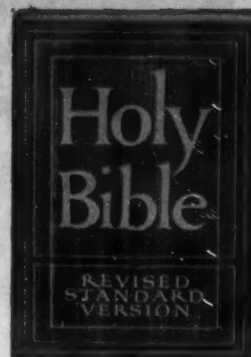
polished brilliance and technical competence are subservient to the message it speaks of Christ. There is a burning about this book. Stewart is a man immersed in his message. And this is where he finds his greatness.

The book was a timely spark to the youthful tinder of my life. It deepened my commitment to Christ and His word. But beyond that it kindled a deep love for preaching which has been primary for me ever since and continues now, even though I have felt that the field of my vocational support was in business.

Several years ago I traveled to Scotland with Billy Graham. On that trip I met Dr. Stewart, who is professor of New Testament Literature at the University of Edinburgh, and one of the most distinguished preachers in the Church of Scotland. It was a distinctively memorable and inspiring experience for me to meet the man who had been used of God to speak decisively to my life as a college student through his book, *The Gates of New Life*.

THE END

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SCRIBNERS

THE PARSON'S SENSATIONAL BOOK

(Continued from page 41)

am, as it confirms the faith I have always held that no subject is more interesting and vital to the human race than religion."

Later in life Sheldon marketed his books through a New York publisher, but nothing ever caught up with the runaway *In His Steps*. Perhaps nothing ever will.

In 1919 a dilettante outfit named Community Motion Picture Bureau considered arranging for a Hollywood production for Sheldon's one masterpiece, but nothing came of it. On the 28th of April of that year Sheldon wrote *The Advance*: "I have waited so long for a reputable company to film *In His Steps* that if it finally falls through and nothing comes of it, I shall not be any more disappointed than I have been many times before." That phrase "a reputable company" may mean a lot. Had Sheldon been approached earlier by some motion-picture company which also made movies of dancing girls, and women in seductive costumes? He might well have rejected any overtures from what he considered the fleshpots of the movie industry. It would have been like him.

But perhaps the book would not have made a good movie. It was loaded with talk. There was no Ben-Hur chariot race or other high spot of drama.

Sheldon had his own brief dramatized version of *In His Steps*, for the use of amateur church groups. Probably he gave the use of this without royalty payment. He was never money-minded. On October 3, 1899, he had written to Kilner regarding the newspaper serialization of his book *The Miracle of Markham*: "I am perfectly willing to have Kansas papers reprint from the book, for nothing to me, provided they put on the copyright statement and use the book without abridgement." After all he lived simply: he preached from that same pulpit and trod those same sidewalks for 31 years; he had little use for money.

Sheldon never was a Carrie Nation, smashing up saloons with her own axe, but he never ceased crusading. He hated Sunday newspapers. In fact he hated some features of all newspapers: the accounts of gory prize-fights, the sensational divorce cases, the lurid stories of crimes and scandals. It was childish and useless, he felt, to depict human frailty simply for the sake of creating a thrill for the reader. He dreamed of an ideal newspaper in which crime, if mentioned at all, should be reported briefly and the emphasis placed on the cause and remedy, "which is the only scientific way to report it," he outlined. "It is the way the Bible always reports it,

and the Bible is the most scientific world news report ever compiled."

He had long growled about newspapers into his beard, and in July, 1899, when addressing the Christian Endeavor convention in Detroit he gave voice to his ideas. He asked for an endowment fund of one million dollars, to set up a Christian newspaper. Huge figure, that, in the 1890's.

On December 29, 1899, the publisher of the *Topeka Capital* wrote to Rev. Charles M. Sheldon and invited him to take over the editorship of that paper for a week. "No restrictions will be placed upon your authority except such as your own good sense will suggest as necessary for the future protection of a valuable property," wrote the publisher.

Sheldon accepted the challenge promptly. By March, 1900, the plans were complete.

File copies of this week's issues are available; unhappily they look heavy with type unrelieved by pictures or anything of a light journalistic nature. Yet the paper was a success. For that one week, this small-city daily reached the astounding figure of 367,000 paid-in-advance subscriptions.

Not all newspaper publishers felt kindly toward him. Forty journals sent their own reporters to Topeka to send back their own stories. Day and night they harassed Sheldon, till he admits he never got more than three hours sleep a night. Their reports were lurid and, he felt, unfair. Especially the legend that all this was a fancy publicity trick and that he was being paid from \$10,000 to \$25,000 for the week's stunt. Actually, he said, the newspaper publisher sent him \$1,000 in currency before the week was over, but he returned it by the same messenger.

A clue to newspaper editors' bitterness may be sampled in this clipping which Sheldon mailed to Kilner, from the *Columbus (Ohio) Dispatch* of January 22, 1900: "Mr. Sheldon, whose *In His Steps* has given his name wide circulation, and who has been quite free in his criticisms of secular newspapers, and especially Sunday newspapers, is now going to have a chance, it seems, to show how he can run a paper for a week out in Kansas. Meanwhile, this great reformer is using a syndicate of Sunday newspapers to boom his latest book. Sunday papers are all wrong, then, it would appear from Mr. Sheldon's standpoint, as long as an author can boom himself and his work by attacking such newspapers, and they are all right when he can make use of them as vehicles for circulating his literature. Mr. Sheldon is evidently a reformer for revenue only."

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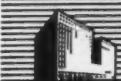
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"If you think this newspaper clipping deserves answer will you make it?" Sheldon wrote J. C. Kilner on January 25, 1900. "It is one of scores that I receive." Incidentally, he did urge that any future serialization in the papers should specify "No Sunday papers may be used."

There was little if any humor in Sheldon's writings. But he must have been a delightful person to know. When in 1938 he told "The Story of In His Steps" he related how an Argentine publisher wrote he would have to change the names of some of the characters, to make them easier for South Americans to pronounce. So when the book came from the Methodist Press of Buenos Aires Sheldon opened it promptly, Spanish-English dictionary in hand. The first sentence read:

It was Friday morning and the Reverendo Enrico Ford was in his study, trying to finish his Sunday morning sermon.

All through the leading character appeared as Reverend Henry Ford.

"How come?" he challenged the Spanish interpreter.

"Sir," replied the Argentinian with dignity, "in my country Henry Ford is better known than Henry Maxwell."

If any man of his time was fitted to write a photograph of the evils of American life, it may well have been Charles Monroe Sheldon. He had done almost everything, from massaging an aging professor and reading him to sleep to waiting on table in a hotel.

The preacher himself was a voracious reader. As a penniless student he spent his last dollar for a copy of Victor Hugo's *Les Miserables*, and then found too late he must walk the 23 miles from Boston to Andover; train fare was 69 cents and he didn't have it. But he took the hike happily, then sat up till dawn with the book. He had grown up on the works of Sir Walter Scott. He thought in terms of drama and conflict and brave deeds, largely done.

Sheldon was born February 26, 1857, in Central Falls, Rhode Island, and died quietly in 1946 at the age of 89. His father was a Congregational minister, filling pastorates variously in Chillicothe, Missouri; Leroy, New York; and Lansing, Michigan. His health broke then. An uncle, Joseph Ward, urged him to move to South Dakota and take up homesteading. So he bought a span of mules, a lumber wagon and a breaking plow, cut trees into cottonwood logs and built his home. Presently he recovered his health sufficiently to be the Home Missionary Superintendent for a territory "larger than Massachusetts and Connecticut" and established over 100 churches. Life was rugged. When a small sister died they whittled out her coffin and buried her under the cotton-

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woods. No one was there but two distant neighbors and the family.

Dad lived to be 90, surviving all the doctors who told him he was going out to Dakota to die.

Charles' earliest memory was of helping his father and brother dig a well. Father was down 55 feet. The handle of the bucket broke, and 60 pounds of weight dropped; it could have crushed the old man. They went indoors, knees shaking, and told Mother. "Stewart, I feel like thanking the Father," she said.

Matter-of-factly they turned and knelt and prayed.

Morning prayers were a before-breakfast must. Before Charles went off to enter school they had read through the Bible six times.

All his life Sheldon thought back to that corner of a faded livingroom as a shrine. "The family altar has been the source of whatever inspiration and mysterious other-world visions I have ever since entertained," he wrote.

Charles worked his way through Phillips Andover Academy; then Brown University; then Brown Theological Seminary. He preached two years at Waterbury, Vermont. Two innovations featured this brief pastorate. His second year he boarded around with a different family every week, acquainted himself with their problems and started many of them having family prayers. Worrying because so many of his parishioners were deaf, he started printing one sermon a month, collecting a voluntary silver offering to pay the printer's bill.

A great believer in do-it-yourself, he tackled the problem of the little village's long and dusty street, finally improvised a sprinkling cart to lay the dust every hot afternoon.

In 1888, the Rev. Charles M. Sheldon took on the very new Central Congregational Church in Topeka, Kansas. He stayed 31 years.

In 1914 Sheldon wrote *Jesus is Here!* a sequel to *In His Steps*. But the old magic never came back.

In 1919 he resigned as pastor of the Central Congregational Church in Topeka to become editor of the *CHRISTIAN HERALD*, a post he filled for six years. After 1925 he operated as lecturer, writer, vacation supply minister.

Reading *In His Steps* today is a little like stepping into a different world. People wrote letters instead of using the telephone. They sat and talked instead of listening to radio or hi-fi or watching television. Yet, for all its old-fashioned simplicity, reading *In His Steps* is a thrilling experience.

It is also interesting to contemplate what might have been—if either of two men had made one small inquiry at the right time, for the price of a two-cent stamp.

THE END

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A Cordial Invitation from Dr. Daniel A. Poling

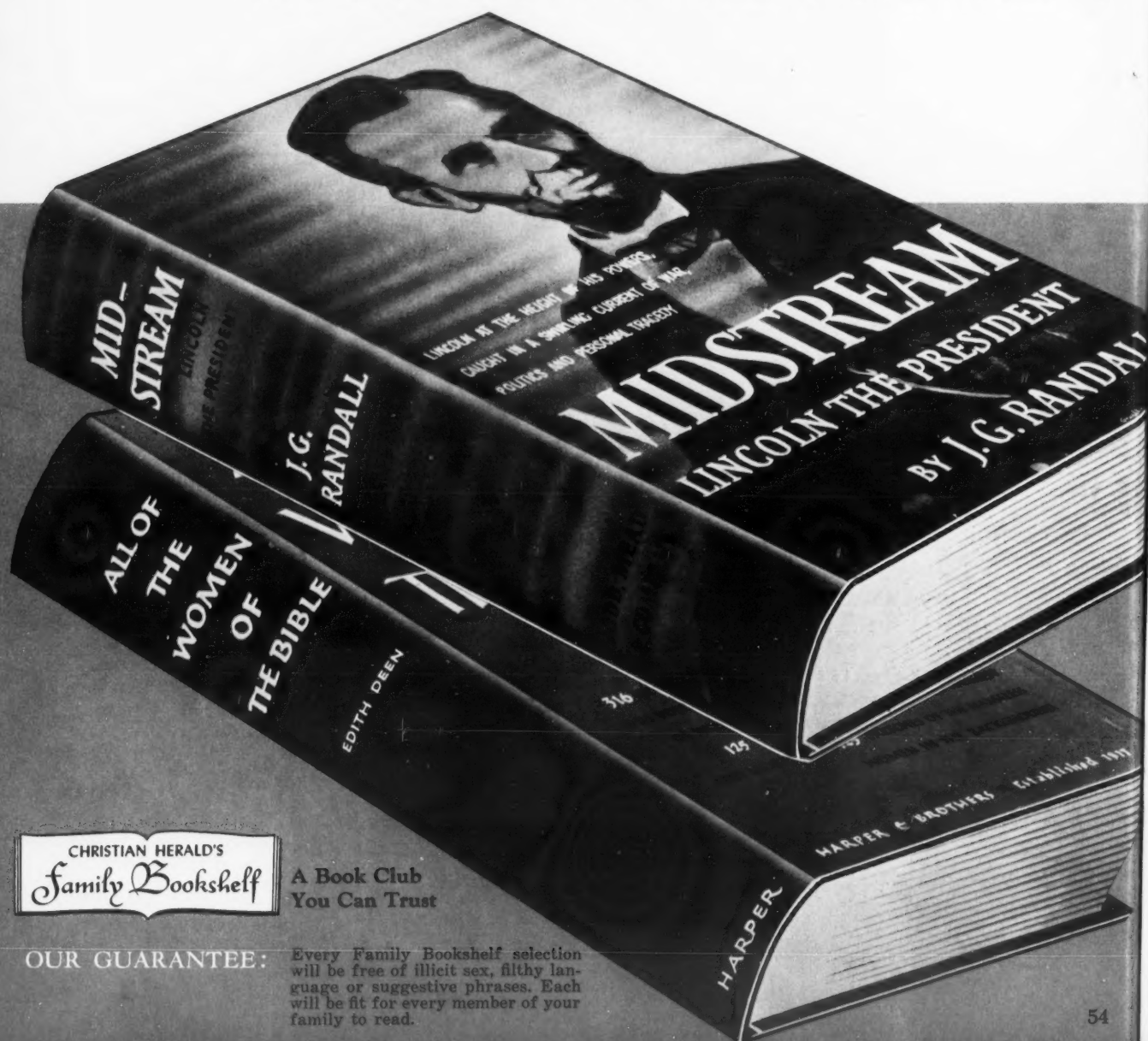
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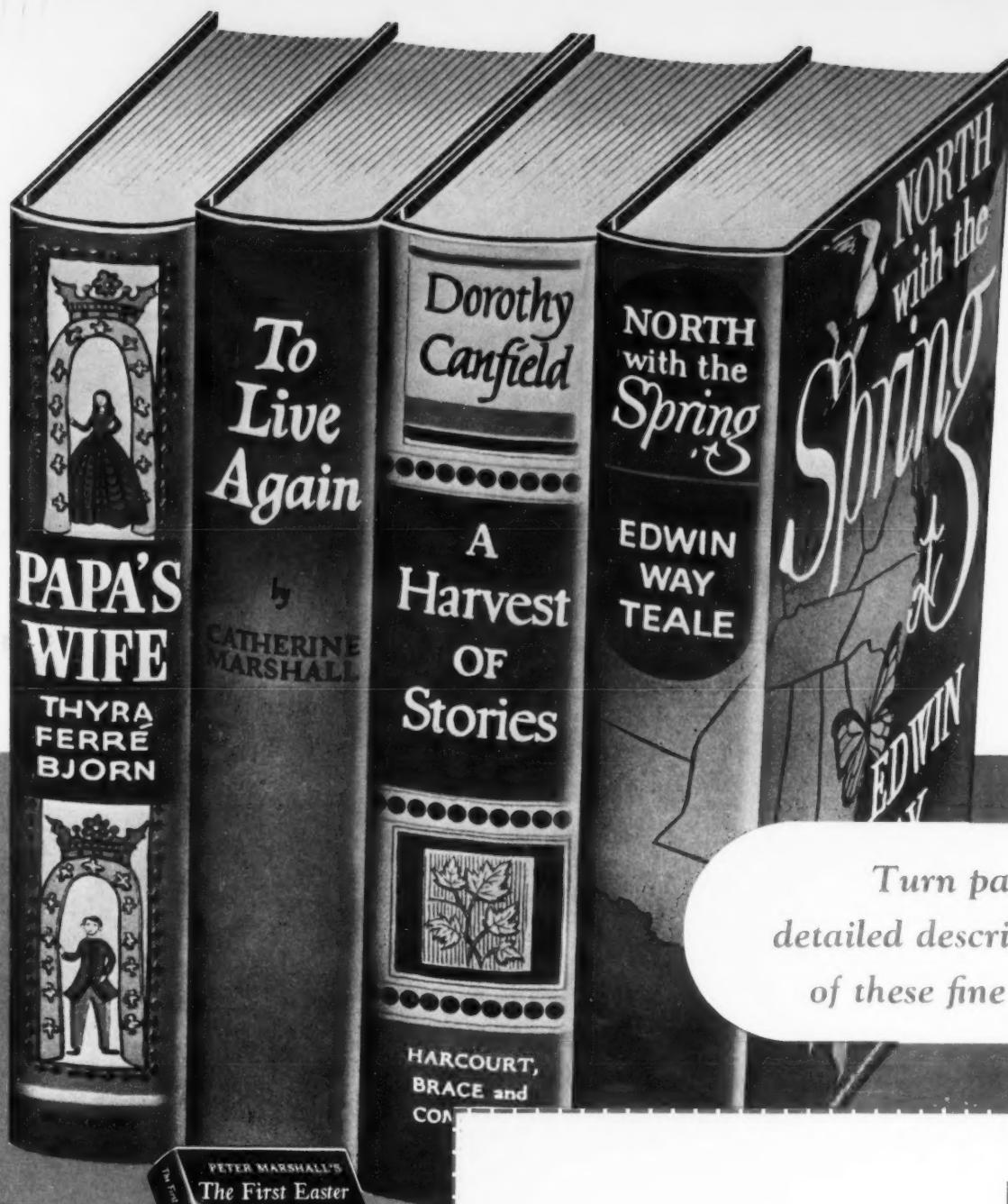


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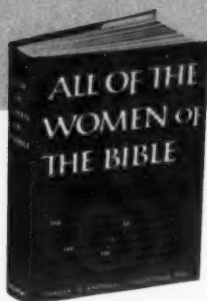
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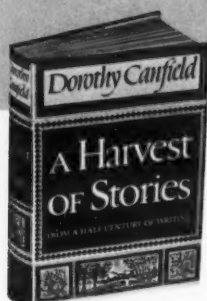


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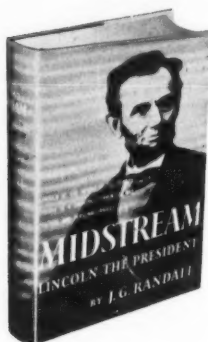
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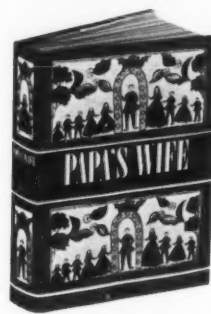
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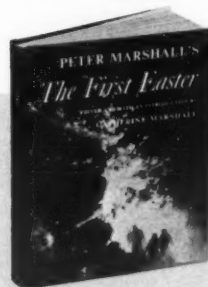
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DR. LUKE and the Resurrection

By HAROLD JOHN OCKENGA

TEXT: "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39

DID Jesus of Nazareth survive the crucifixion? Almost every line of thought except materialism and naturalism admits that He did, but such an affirmation is not necessarily Christian. It may simply refer to a survival of influence, or of spirit, or of ideas. There are many nebulous thoughts of the continuity of life expressed at Easter time which are beautiful, but not necessarily Christian.

Did Jesus of Nazareth, who was crucified outside of Jerusalem in A.D. 29 or 30 rise again from the dead? Was His body so reactivated that it came forth from the tomb? This is an entirely different question from the former one and writers who are delightfully clear on the fact of Jesus' death by crucifixion are tragically nebulous when it comes to handling this subject. The Christian faith unqualifiedly declares that Jesus of Nazareth did come forth from the tomb in the same body in which He had been crucified and it bases its faith to a

large extent upon the testimony of the physician, Luke, who believed in the physical resurrection of Jesus. In the joint work, Luke-Acts, this physician stated the evidence which is the ground of the New Testament faith in the resurrection.

Do Christians believe that they as believers will have a physical resurrection? This again is quite a different thing from faith in Christ's resurrection. Will the body in which we live, suffer and die, rise again?

Some who believe that Christ rose physically from the dead cannot believe that Christians will have a physical resurrection, yet Dr. Luke believed this and the resurrection of Christians is an article of Christian faith. Hence, we say in the Apostles' Creed, "I believe in the resurrection of the body." It is the physical resurrection of Jesus which enables us to believe in the resurrection of the body of the believer.

Let us look at this man Luke. He was a doctor, called by Paul in his Colossian letter "the beloved physician." He had probably studied medicine in the university of Tarsus and had taken the oath of Hippocrates. Luke was a scientist. He used the scientific method, or the processes of induction, whereby he learned from experience.

Luke was Paul's amanuensis in the writing of some of his letters. He also was an excellent story teller and as he traveled about the Mediterranean with Paul he gathered materials for the Gospel which he was later to write and

(Continued on next page)

Harold John Ockenga has been minister of Boston's 149-year-old Park Street Church (Congregational) for 22 years. Known widely for its missionary conferences, the church supports 122 missionaries in various countries. Dr. Ockenga is a former president of the National Association of Evangelicals, was the first president of Fuller Theological Seminary, now president of its Board of Trustees.



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which was to be an official history of the Christian religion, proving it to be a licit religion so as to avert persecution. We may presume that Paul's ideas are freely reflected in Luke's writings, just as Peter's ideas are reflected in Mark's writings.

When Luke took it in hand to write his Gospel, it was to draw up an account of the "things most surely believed" to his friend Theophilus who needed instruction in the truth and who may have subsidized Luke's writing. The Gospel by Luke is an historical treatise giving a chronological treatment of the Gospel from the birth to the ascension of Jesus according to the best information which was available from the eye-witnesses and the sources. The convictions of Luke as a physician as well as the fruit of his historical investigations as a scientist are reflected in the Gospel and in the Acts. Luke was a painstaking historian.

Luke places unique emphasis upon the birth narratives. In the hymns of the Magnificat and the Benedictus, and then the actual narration of the birth of the Lord Jesus Christ, attested by the worship of angels, Luke lays great emphasis upon the physical body of the Lord Jesus. Nevertheless Luke consistently and repeatedly bears witness to the supernatural, namely that this child was both God and man, that He was pre-existent but that He took upon Him a body by a virgin birth.

At the conclusion of the Gospel you find Luke greatly interested in the crucifixion, in the death of Jesus, in His being taken down from the cross, in His being wrapped in a shroud, in His being laid in a tomb, and in the sealing of that tomb by the Roman authorities after the soldiers had given evidence of His death. Luke's attention is centered on the body.

A careful reader of Luke's Gospel will note that the thing which interested the doctor on the resurrection morning was that the physical body of Jesus was gone from the tomb. His record is a lovely and enchanting story.

The next thing Luke narrates is the story of the living Christ. He tells of the appearance of two angels, reflecting the light of heaven, who announced, "He is not here, but is risen." This is the positive proclamation of the Easter fact in addition to the negative evidence of the open tomb. Said the angel, "Why seek ye the living among the dead?" From that day forward their interest was in the living Christ. The living Saviour was identified with the body which they sought.

Luke then reports that the women informed the eleven so that the response of Peter and John was to run to the tomb. Seeing the reality of the empty tomb, Peter wondered within himself at that which had come to

pass. Truly, the empty tomb, the absence of the body and the reported resurrection were wonderful.

Two disciples were on their way to Emmaus. One was Cleopas, the husband of Mary, mother of James and Josés, and intimate follower of our Lord Jesus Christ. As these two disciples were walking to Emmaus and talking about the events which had happened at Jerusalem, including the report of the women that the tomb was empty, a stranger joined them. They told Him about Jesus of Nazareth, a mighty prophet who had done great deeds, whom the chief priests and rulers had condemned to death and had crucified. Then they betrayed their lack of faith in declaring that they had hoped that it should have been He who would have redeemed Israel.

Following this, the stranger showed them that Christ ought to have suffered these things and to have entered into His glory in accordance with the Scripture. Before they knew it they were at Emmaus and they pressed Him to receive their hospitality. While He was breaking bread with them, they recognized Him and He disappeared from them.

Luke here emphasizes that Jesus walked, talked, and ate with two disciples over a period of at least two hours, thus giving evidence of the physical nature of the resurrection.

THE next emphasis of Luke is upon the appearance to Peter. Wherever or whatever this appearance was, we do not know, but we do know that Peter was convinced that he had seen the Lord. Somewhere, during that day, the Lord appeared to Peter.

Then Luke relates the Lord's appearance to ten of the disciples and others in the upper room. First He assuaged their fear by asking them why they were troubled and pronouncing peace upon them. Next, He assured them of His identity, saying, "It is I." In support of this, He asked them for meat and they gave Him a piece of broiled fish and some honeycomb which He took and ate before them. Next, He applied the Old Testament Scriptures to His death and resurrection, opening their understanding concerning the law, the psalms and the prophets. Finally, He announced the nature of their work in the proclamation of the fruit of His death and resurrection in the forgiveness of sin. In the midst of all this, the emphasis is upon the properties of the body.

The final evidence of the resurrection of Jesus' body was given by Luke in the record of the ascension. Luke tells us that He was with them for 40 days, speaking of the things pertaining

(Continued on page 81)

“...for this thy brother was dead,
and is alive again
...and was lost,
and is found.”

(LUKE 15:32)



The Bowery Mission and the Prodigal Son

These words of Our Lord, as He related the beautiful story of the Prodigal Son, are fraught with deep meaning to those of us who work with the Bowery Mission.

For the men we strive to raise up . . . whose souls we are dedicated to help save . . . these men are all “prodigal sons.”

Each one of them, in the words of Jesus, has been guilty of “wasting his substance with riotous living.” Each of them who decides to approach our Mission door in desperate hope has come to himself, and is already on the way to saying with heartfelt humility, “Father, I have sinned against heaven, and before thee!”

And, strange as it may seem to some, we love each and every one of these men, and in the same way and for the same reasons that the father in the parable loved his son!

Mere words cannot express the wonderful elation we feel when a repentant soul enters the Mission to seek our help! How humble we feel when we see our “sons” kneel in prayer and ask God’s forgiveness! How proud we are when we learn about the triumphant returns our men make

to their families, their jobs and their places in society!

If you, too, would like to share in this great experience of joy and achievement, please help us NOW with our work of salvation through the Bowery Mission!

Turn to Luke 15: 11-32 and re-read the magnificent story of the Prodigal Son. Then, as you are deeply moved by the words of Our Lord, resolve to help us help these men.

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Daily Meditations

by HALFORD E. LUCCOCK

Sunday, March 1

READ II CORINTHIANS 11:26

IN THE VERSE for our Scripture reading today, Paul gives an impressive list of the dangers he confronted. We do not face, as Christians, here in the United States, any such physical dangers. But we do have dangers—great and serious ones. Here is one. There is for all of us the danger of being *ordinary* people, when our extraordinary times call for *extraordinary* people. It is easy to be an ordinary Christian. But Christ did not call His disciples to be ordinary. He said, "Take up your cross and follow me."

Help us, O God, to keep our lives from becoming ordinary. May we strive with all our strength to be true followers of Christ. Amen.

Monday, March 2

READ PHILIPPIANS 3:11, 12

WE HEAR MUCH in these days about the wisdom of "taking the tension" out of life. Of course, there is no benefit for anyone in your having a nervous breakdown. But all too often, when a person gets rid of all tension, that is, when he no longer has a deep, disturbing concern over the welfare of people and the church and the world, then he has gone to sleep spiritually. We need to have tension over the difference between our actual world and the potential world. We must keep a tension which disturbs us over the difference between our achieved self and our possible self.

Save us, O God, from self-satisfaction. Keep us eager to reach the mark of our high calling in Christ. Amen.

Tuesday, March 3

READ PSALM 84

THERE ARE only twelve verses in this wonderful song on the joys and blessings of worship. Now, look carefully at the words in verse 10, "A day in thy courts is better than a thousand." That is a wonderful statement that life should be measured by *quality* and not by *quantity*. The quality of one day in communion with God far outweighs a thousand ordinary days. This psalm is a noble plea for quality in living in a world so often measured by mere *quantity*.

We bless Thee, O God, that Thou dost come into our lives, if we open the door of our hearts unto Thee. Help us to seek first Thy kingdom. Amen.

Wednesday, March 4

READ LUKE 10:23

A FRENCH WRITER, Gautier, wrote this: "One can go through one's age without seeing it." On the face of it, the sentence sounds ridiculous. But if we stop to think of it, we realize that we can go through this age and never really see, in a way that gives us pain, the suffering of so many men, women and little children, never really see the opportunity for Christian service. Many people live their lives with bandaged eyes.

May we be alert to see the opportunities all about us for meeting human needs in the spirit of Christ. Amen.

Thursday, March 5

READ REVELATION 2:5

ONE OF OUR magazines carried, a few months ago, a full page picture of St. Basil's Church in Moscow, Russia. The caption of the picture was, "The church that became a museum." That, of course, is a tragic picture of history. The Communist government seized the church and made it into an "anti-God" museum. Once there was living worship there and, today, a lifeless museum. Turn that phrase over in your mind, "the church that became a museum." Any church may become a museum, a place where past history is on exhibit; but when the living dedication and outgoing service have dropped out, the church becomes a dead relic of what used to be.

May we have abundant life from Thee, O God, and spend ourselves generously in Thy service. Amen.

Friday, March 6

READ ISAIAH 40: 29-31

A MUCH BELOVED teacher said this upon his retirement, "I have taught English composition for 42 years. I have often been tired in it. I have never been tired of it." A beautiful tribute to one's life work! It is also a fitting description of what ought to be one's attitude to a life of Christian service. Tired in it—yes, many times!

Tired of it—never! For "they that wait upon the Lord shall renew their strength."

O God, who giveth power to the weak, fill us with strength for all the duties to which Thou dost call us. In Jesus' name, Amen.

Saturday, March 7

READ LUKE 10:38-41

CONSIDER ONE aspect of the familiar story of Jesus in the home of Mary and Martha at Bethany. It is that Mary had "chosen the better part" because she had the grace of listening. She saw clearly that the opportunity of the moment was to hear Jesus. Nothing else compared to that. This brings to mind the importance of the art of listening. One great service we can render to people is to give them our complete attention. Go through the Gospels and see how often they picture Jesus in the act of listening to those in need. Go and do thou likewise!

Give us open hearts and open minds, O God, that we may strengthen those who come to us in need, by giving ourselves in friendly concern. Amen.

Sunday, March 8

READ LUKE 4:17-20

RECALL THE WORDS selected for our Scripture reading today, which Jesus quoted from Isaiah, "He hath sent me to preach deliverance to the captives." Recall the line of the hymn, "He sets the prisoner free." Christ is the great deliverer from many bondages to those who follow Him. Think of two deliverances. We are no longer prisoners of time. We no longer feel that our time is the only important one. We do not live only in today. We have the great past in which God has acted and the great future. We are not prisoners of space, bound by the place where we live, but are concerned with God's whole world.

We give Thee our thanks, O God, for the deliverances which Christ brings to us. In His name, Amen.

Monday, March 9

READ HEBREWS 13:6

A FEW PEOPLE were talking about courage, especially about how many

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kinds of courage there are. One woman said that one kind of courage was particularly needed today, "the courage to be out of date." She didn't mean to be out of date by wearing old clothes, but the courage to be "out of fashion" because of loyalty to a high commitment.

Thus, in many circles, to refuse to drink, when cocktails are being served, is to be "out of date." In some places it is regarded to be "terribly out of date" and old-fashioned to carry on the religious practices of a genuinely Christian home. The true aim is not to have the latest thing, but the eternal life.

May we be enabled by Thy strength, O God, to say, we must obey God rather than man. May we never fear ridicule but fear only falling away from Thee. Amen.

Tuesday, March 10

READ I TIMOTHY 6:11

PROBABLY many of us have heard musical compositions entitled "Variations on a Theme." The musician makes a theme of another musician the basis of his composition, which includes many variations on the original. Sometimes there are so many variations that it is hard to know what the original theme was!

In life, many people make their own "variations on a theme by Jesus." In fact, we all do. He has given the basic theme of living as God desires us to live. We make many "variations" so that it may be hard for people who look at our conduct to know what Jesus' "theme" was!

Thou hast called us to be Christ's followers. May Thy truth be evident in our lives. Amen.

Wednesday, March 11

READ MATTHEW 5:21, 22

IT IS OFTEN said that "tradition" can be either a chain or a wind. It can be a chain binding people to the practices of the past. Or it can be a great impetus from a great past to help us on our way to real achievement, as a strong wind helps a sailing vessel. Jesus said to some Pharisees of his time, "You make void the word of God by your tradition." With them tradition was a blind obedience to the customs of the past—a chain. But the remembrance of great events and actions by those who have gone before us may be a great force helping us on to great actions.

Help us to remember, O God, the great events of the past in the church that we may serve Thee greatly in our new day. In Jesus' name, Amen.

Thursday, March 12

READ LUKE 18:1

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of *Uncommon Prayers*. That would mean, he explained, prayers and quotations of real spirit of supplication which are for other occasions than formal worship. How about making your own *Book of Uncommon Prayers*, prayers to hold in memory and say at times not marked on the Sunday services or bedtime? They would be short prayers of thanksgiving for the happenings of the day, prayers for strength in times of testing, prayers that we may truly keep God in our minds.

We thank Thee, O God, that Thou art always open to the call of Thy children. Enable us to bring ourselves to Thee freely. Amen.

Friday, March 13

READ PSALM 27:1-4

CONSIDER THE words of the 27th Psalm. "The Lord is the *strength* of my life, of whom shall I be afraid?" *Strength* is a far-reaching word. It means that the Lord is the ruler of our lives, and in obeying Him power is brought to our lives. With some people the Lord is the *decoration* of their lives, but not its strength. With some people the Lord is the *subject* of their talk, but not the controller of their lives. With some people the Lord is the *disguise* of their lives, the One they pretend to serve, but not really the ruler.

May our obedience be so genuine, O God, that Thou wilt be our light and salvation and strength. Amen.

Saturday, March 14

READ II CORINTHIANS 5:17

WHEN COLUMBUS returned from America, the rulers of Spain demanded proof that he had found a new land. He produced many such proofs, such as plants and other strange products. But the crowning proof was a new kind of *person*—some inhabitants he brought back and called "Indians." In some such manner, the world is always demanding that Christianity be true. The strongest proof of all is a new kind of person, the demonstration in life that if any man is in Christ Jesus he is a new creature.

Give us grace, O God, that we ourselves may be persuasive arguments for the power of Christ in life. Amen.

Sunday, March 15

READ MATTHEW 7:21

MANY PEOPLE make exceptions to Jesus' commands, and thus provide themselves a way of escape from what is often the difficult task of obeying completely the words of our Lord. A playful illustration of this habit was found in an old cartoon by the English cartoonist, Low. A Col. Blimp was declaring forcibly, "We must have peace.

The League of Nations should insist on peace, except, of course, in the event of war." The colonel's devotion to peace meant nothing. Do we make exceptions to Christ's commands?

May we give Thee, O God, undivided following in all that we do, and not make easy excuses for our disobedience. In Jesus' name, Amen.

Monday, March 16

READ EPHESIANS 5:25-27 REVELATION 2:7

SOMEONE has raised the question about Communist China, "Would the Father of the Chinese Republic, Sun Yat-sen, recognize his old party and the original revolution today?" The present regime in China is so utterly different from the republic which the founder had in mind. Think over a parallel question: Would the founder of the Christian Church, our Lord Jesus Christ, recognize His church today? The answer is, of course Christ would rejoice over many things in the Christian Church today. What are they? What, if anything, in the churches could be closer to the mind of Christ?

Grant, O God, that in our personal and church life, there may be much to make Thee glad. Amen.

Tuesday, March 17

READ II JOHN 5, LUKE 6:35

SOMEONE ASKED George Bernard Shaw the question, "If you were filling up another ark, like that of Noah, to start a new world, what great men and women would you take on board?" Mr. Shaw answered callously, "I'd let them all drown."

That was meant as humor, of course. But it does represent an attitude which some people have to the general run of the population. What is our attitude toward the human race? What attitude toward all people should we have, if we are to be disciples of Christ?

Help us, O God, to have a feeling of aggressive, boundless good will toward all men. In Jesus' name, Amen.

Wednesday, March 18

READ EPHESIANS 3:14, 15

DO WE GIVE enough attention and effort to preserving family life? Max Beerbohm, speaking in England, about television, deplored the passing of family life in so many places. He said, "Evenings at home in my young days could be perfectly agreeable. Members of the same family could practice conversation." Then he added, "They might even come to know one another!" What can we all do to help preserve the institution of family life, so that it may be a great power for Christian living?

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O God, we thank Thee that Thou hast set the solitary in families. Help us to strive to make our homes and families instruments of Thy love.

Thursday, March 19

READ MARK 8:31-33

WE ARE IN the midst of Lenten days. Consider today Jesus setting His face steadfastly to go to Jerusalem. He well knew the cost of going there. He also knew that it was God's will that He go. Recall how many times Jesus' disciples urged Him not to go into danger and the risk of life. Consider the advice which is given to us often, to take the easy way, not to witness so openly or forcibly that it may get us into trouble. It is often hard to make the hard choice. But remember what Jesus said to one who urged Him not to go to Jerusalem: "Get thee behind me, Satan."

Help us to put aside the easy choices and take up our cross and follow Thee. Amen.

Friday, March 20

READ MATTHEW 4:18-22

WE READ MUCH in the papers these days about the "uncommitted areas" of the world. That phrase usually means those countries which have not chosen to support either the Communist powers or the nations which are not Communist. They call themselves "neutral."

There are many "uncommitted people" in our world, people who have made no commitment of their lives to Christ. To the call of Christ, "Follow me," they are uncommitted. There are parts of the life of many people which are not yet committed to Christ. How far are we "committed people"?

Help us, O God, to love Thee in a dedicated manner with all our strength, with all our soul, with all our mind. For Jesus' sake, Amen.

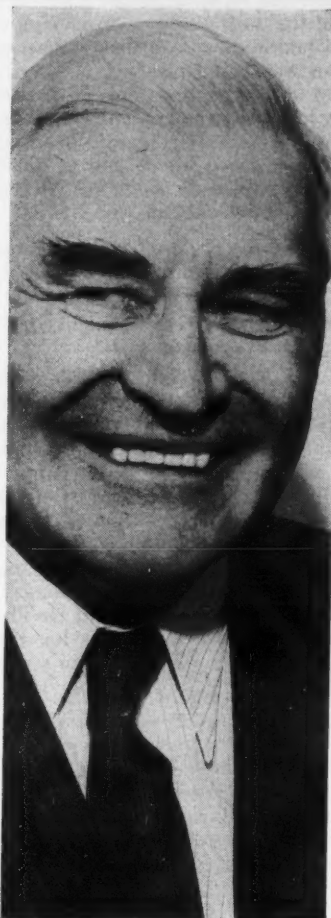
Saturday, March 21

READ MATTHEW 12:43-45

THINK FOR a few minutes about a very serious warning which Jesus gave to His disciples in a parable. The warning is in the parable in which an evil spirit is driven from a man and nothing put in its place, with the result that seven other evil spirits come in to fill the empty place in a man's life. The warning is plain. It is to watch out, with prayer and action, for the danger of a vacuum. We are called upon not only to cast evil out of our life, but also to put positive good in the place of evil, so that there be no empty place.

Help us, O God, not to be overcome by evil, but to overcome evil by good in our lives. In Jesus' name, Amen.

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Sunday, March 22

READ MATTHEW 21:7-10

THIS IS Palm Sunday. May we use our imagination to picture vividly Jesus' entry into Jerusalem, and what it means for individuals and churches of our day. Think of one detail, bringing a great devotion and enthusiasm into our relation to Jesus. About Jesus' entering the city, we read, "And a very great multitude spread their garments in the way." The meaning is simple. Many of the people were so carried away by emotion and enthusiasm when Jesus appeared that they did not stop and think twice about getting their clothes trampled on, made dirty. They forgot themselves. Can we?

May we forget ourselves in communion with Thee and in service to Thee.

Monday, March 23

READ MARK 11:11

LET US FIX our attention on what Jesus did, after He entered Jerusalem in what has been called "the triumphant entry." We find the clue in Mark 11:11, "when He had looked around on all things... He went out." Let this picture stay before your mind, Jesus "looking around on all things." If Jesus should be looking "at all things" in our city, how would He like "all things"? He would see us. How would He like us and what we are doing for His cause? What should a Christian see in his city?

O God, every city and town needs Thee. They need Christ in their affairs. Help us to strive to bring our communities to Thee. Amen.

Tuesday, March 24

READ MATTHEW 27:32, 33

WE CAN NEVER think too often of the man Simon of Cyrene, who was forced to carry Jesus' cross on His way to crucifixion. Simon was just a spectator of what was going on. He became a participant. Of course he was compelled to be a participant. But there have been multitudes of people who were merely spectators in life's battle against evil. They became participants, helping by taking an active part in the work of God's kingdom. Have you ever stepped down from the sidewalk, and taken the part of a fighter against evil?

Make us willing, O God, to fight the good fight. Amen.

Wednesday, March 25

READ MATTHEW 26:53, 56

AGAIN AND AGAIN people have wondered what happened to the people in Jerusalem, who gave an enthusiastic welcome to Jesus on Palm Sunday, even, as we have thought about it this week, spreading their garments

in front of Him. But they were all absent when Jesus came to trial for His life on Thursday of Holy Week. It seems that they were "all there" when nothing was demanded of them but shouting in the streets. That was easy! But when it called for standing with Jesus at His trial, that was dangerous. So, they were not present. Am I a lot better at the shouting than at standing with Jesus when it is difficult?

In the hour of trial, O God, save me from running away. Amen.

Thursday, March 26

READ ACTS 28:14, 15, 30, 31

WE OFTEN HEAR a person repeat an old saying, as an excuse for shabby conduct, "When in Rome, do as the Romans do." But consider how the adoption of such a motto will mean surrender of our truest convictions. Suppose the first Christians who went to Rome and found the city full of pagan religious practices and wicked actions, had said, "What is the use of our trying to be different from a whole city? When in Rome, do as the Romans do." Suppose the apostle Paul, coming to Rome a prisoner, had given up the struggle to make a witness for Christ!

Grant, O God, that we may not follow a multitude to do evil. Amen.

Friday, March 27

READ MATTHEW 27:35-37

ON THIS Good Friday, consider the verse of the story of the crucifixion of Jesus which declares, "And sitting down they watched him there." The soldiers and the crowd watching the crucifixion did not see the high meaning of the cross. Today uncounted millions of people are watching the crucifixion in the mind's eye. We never really see the cross unless it is as a revelation of God's love for all mankind. We never really see the cross until we see it as a condemnation of our sins. We never really see the cross until we see it as a way of life, sacrificial living, which we are impelled to do.

We thank Thee, O God, for the revelation of Thy love in the cross of Christ. In Jesus' name, Amen.

Saturday, March 28

READ JOHN 1:14, HEBREWS 1:3

MAY WE PAUSE, on this day before Easter, to allow our minds to approach the great day, quietly and prayerfully.

In many ways, Easter has been made a big, beautiful spectacle, while often the real, high meaning of it is lost in a deluge of chocolate rabbits, colored eggs and new clothes. One of the largest motion picture theatres in our country gave a performance called "The Glory of Easter." It was advertised as "beautiful, far-famed, cathedral

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pageant." But no matter how beautiful, that is not "the glory of Easter." That glory is spiritual. It brings into our lives the assurance that Christ has conquered death, and in Him is God's gift of eternal life.

Help us, who are risen with Christ to seek those things which are above.

Sunday, March 29

READ LUKE 24:1-6

"COME YE FAITHFUL, raise the strain of triumphant gladness. God hath brought His people forth into joy from sadness."

We cannot prove immortal life, as one would prove a problem in geometry. We trust in the resurrection. But we find the abiding reason for faith in eternal life in the truth that we are God's children. If you are actually God's child, what other one could conceivably take your place? As a child of God, we each have a unique place in the mind and heart of God. That is something to sing about, so we sing, "The day of resurrection, earth tell it out abroad."

We thank Thee, O God, for Christ who brought life and immortality to light. Amen.

Monday, March 30

READ HEBREWS 13:6

EASTER IS NOT just something we observe, or think about as happening a long time ago. Easter can be *lived!* The Easter truth equips us for living gratefully and joyfully. Professor Bliss Perry wrote, "Easter begins in a great mystery and it ends in a high courage." So, with confident faith in God who has given us the risen, living Christ, we can face any situation in life with high courage.

We thank Thee, O God, for the assurance that our labor is not vain in the Lord. Make us more than conquerors through Him who loved us.

Tuesday, March 31

READ LUKE 24:49-52

THERE IS a verse in Luke, the next to the last verse in the book, which gives us a vivid presentation of the motive power and achievement of a Christian life. "They worshipped Him, and returned to Jerusalem with great joy." A memorable picture of the relation of worship to work. The heart and mind were full of great joy in worship. That great experience brought courage to the disciples, courage which enabled them to face difficult tasks.

May our responses to the worship of God be so real that we are filled with courage to go back to our lives of service. In the name of Jesus. Amen.

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● March 1

God's Love and Man's Refusal

MATTHEW 21:33-43; ISAIAH 53:3

Parables are brief stories, usually founded on real happenings, told to illustrate moral or religious truth. Jesus often used this form in teaching. An allegory personalizes qualities and characteristics; every detail has some meaning. We often miss the central meaning of a parable by treating it as an allegory. But some of Jesus' parables do have need of allegorical interpretation. That is true of this parable. Even the hedge around the vineyard could mean the Old Testament law. Perhaps the tower is the temple.

Jesus echoed the Scriptures of His people in His teaching. The figure of the vineyard representing Israel was used frequently. A good example is Isaiah 5:1-5. A large part of farming was done by tenants. It is still true in the Orient. Some lease the land from absentee owners, others are share-croppers. In Jesus' day they might return half their harvest to the owner.

No doubt there had been tenants who had come to fancy the land was their own. The owner was long absent, they had worked hard to grow and harvest the grapes and make the wine. Their greed overcame their honesty. They persuaded themselves that the fruits of their labors were really their

own and they could keep them if they made away with the owner's son. Clearly Jesus was picturing His rejection by Israel. No one who heard Him could misunderstand His meaning.

His enemies are not the only men who see Jesus as the bar to their greedy ambitions. Jesus lives and still comes to each of us to receive His share of the harvest. Love and gratitude should lead us to offer it all to Him.

● March 8

The Cross and the Will of God

MARK 14:32-42

The temptation to find some easier way to kingship than through death on a cross was with Jesus from the very first days of His three years' ministry. In the wilderness the devil offered three suggestions for quick, easy victory. Jesus' disciples were always rebellious when He spoke of dying. Peter spoke for Satan when he said, "This shall not be to You." Even the so-called Triumphal Entry had its tempting features. As true man Jesus met every temptation with positive refusal. What a lonesome decision He had to make—not one friend to encourage Him in His resolve to be true to His Father's redeeming purpose.

We cannot probe the mystery of God's mind. We know that God "be-



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came flesh and dwelt among us." We know that "love brought Him down." We know the joy of God's forgiving love. Is not this enough to lead us to trust His good will? The prayer of Jesus in the Garden is a deeper echo of the petition, "Thy will be done," in the Lord's prayer. It is a pattern for all prayer. It was right for Jesus to state the desire of His heart that some other way than the cross might be found. But He left the answer completely in God's hands. That the answer was "No" assured our salvation. After we have speculated on the reason why Jesus must die, we still find ourselves deeply puzzled. We can reason up to a certain point but then find ourselves still puzzled. "Why?" is a futile question to ask. Our little human minds cannot think with God. But by faith we can accept the fruits of Jesus' death and resurrection. By experience we can know that the cross was necessary, the symbol of human depravity at its lowest and of God's grace at its highest.

● March 15

What Will You Do with Jesus?

MARK 15:1-15; ISAIAH 53:7

The usual indictment of the crowds that hailed Jesus as their king on Palm Sunday is that they were shouting "Crucify Him!" five days later. Well,

human nature is like that, easily swayed to extremes of emotion. But I do not believe that it was the same crowd. It is more probable that the crowds on Palm Sunday were largely pilgrims from Galilee, with whom Jesus was popular. The crowd that managed to push into the courtyard of Pilate's judgment hall represented, not religious pilgrims, but "the priest-ridden, priest-paid canaille from the slums of the city." They probably represented a prejudiced minority of the Jewish people. Surely there were many Jews whose names are not mentioned in the Gospels, who sympathized with Jesus and were sorry to see Him put to death.

Shall we place the blame, then, on a governor who compromised his conscience and the Jewish leaders who hired perjurers, inflamed some of the common people with their lies and bought them with their bribes? What of those who, in the words of Luke, "stood looking on"? True sympathy is not passive, but active. It was a time that called for fearless leadership. People of good will cannot be absolved unless they have risked their lives when injustice is doing its devilish work. An English writer calls the chronic weakness of democracy, "Laodiceanism." (Revelation 3:14, 15) No man can be lukewarm about Jesus without sharing in His crucifixion as surely as His

enemies. There is no room on the fence when Jesus is concerned. For or against, we must take our stand! A police officer on his beat in a slum section of London was asked why such vicious conditions were allowed to exist. He answered, "Because the good people are fast asleep."

● March 22

Forgiveness Through the Cross

LUKE 23:33-46

Many motives converged in the condemnation of Jesus and His death on the cross. Pilate justified the sentence by expediency. Jesus had been charged with treason. Jewish religious leaders hated Jesus because He had dared to discredit them before the people and, by His popularity, menaced their privileged position. Their pride and their greed were challenged. But deeper than these motives was their recognition of Jesus' claims to deity. Over and over again Jesus assumed the authority to forgive sins. Very early in His ministry, according to Mark 2:2-12, He not only healed the paralyzed man brought to Him by his friends, but He had said, "Son, your sins are forgiven." The scribes who stood by spoke for all the religious leaders when they said, "It is blasphemy! Who can forgive sins but God alone?" Many who con-



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nived at His death were sincere in their belief that Jesus was a false Messiah, who would lead the people astray unless He was put away. They used the same reasoning as churches have followed in times of inquisition and persecution—"Better that one die than that many lose their souls as heretics."

Forgiveness was in the very heart of Jesus' ministry and mission. Jesus came to reveal the forgiving love of God. He was forgiveness personified. He insisted that forgiveness was an essential virtue. He forgave His enemies, even when they were nailing Him to the cross. As His last act of forgiveness on the cross, He forgave the repentant thief, claiming to the very end His divine authority. Now and as long as there are sinners to be forgiven, the cross stands as perfect assurance of the grace of God. Jesus' enemies seemed to understand His claims better than His disciples. His cross stands for the just end of a blasphemer, or He died as the Son of God, the just for the unjust, our Saviour-God. There is no compromise.

● March 29

Jesus Christ Lives

LUKE 24:33-48; ACTS 2:32

"But we had hoped," Cleopas spoke, wistfully, sorrowfully. He had looked on the cross as the end of his Master in a shameful, agonizing death be-

tween two robbers. "No," reasoned Cleopas, "He was lovable but visionary. The world can't be made over by love alone. Realities have to be faced and compromises made. Victory lies in well equipped armies, clever statecraft, and political maneuvers. It was a beautiful hope, but now a blasted dream."

"O foolish men, and slow of heart to believe..." The living Lord faced them in their doubt. He enlightened their darkened minds with reference to the inspired Word of their people. He revealed Himself, as He did on at least ten or eleven post-Easter appearances, to make His resurrection so certain that they would later suffer persecution and even death to proclaim Him to the world. Jesus Christ, "The Way," is a tantalizing ideal without the empty tomb. We cannot struggle to the high plateau of His perfection under our own power. Leaden shoes of sin hold us back. We need His forgiving Presence "every passing hour."

Not a dead Messiah but a living Christ brings hope back to doubting hearts. Not only the historical Jesus is the foundation for our hope. It is the contemporary Saviour who is "nearer than hands and feet" to each trusting soul. He enlightens our minds, strengthens our wills and cleanses our souls. Our Gospel marches into the gates of Heaven assuring the believer, "Because He lives, we shall live also."

DEFEATED INTO PROMINENCE

(Continued from page 24)

zations in those areas. I would confine our activities to our normal evangelistic work without any raiding."

All of which nevertheless has caused some Northerners—and some Southerners—to feel that the Southern Baptist Convention ought to change its name. And it possibly has put some American Baptist churches a bit more on their toes evangelistically.

Hays' severest test as SBC president came last May at Houston when a floor effort was made to have the Christian Life Commission return funds it had received from the Fund of the Republic. A speaker charged the Fund granted sums "not only to religious organizations but also to institutions that are recognized as Communist-front organizations."

The motion was defeated, after a vigorous debate. The Congressman then addressed the suddenly-quiet gathering.

He said that during the debate he had felt that the chairman should be completely impartial. He added that he sought to "represent you in a way that does no violence to the Christian ideal of reconciliation. May I say that I hope nothing will be done that will rob us of the richness of this word 'reconcilia-

tion.' In the interest of our denomination, which must have unity of spirit not uniformity of views, unity of spirit and love for each other, we must adhere to the mission of reconciliation."

The word "reconciliation" is the keynote to Hays' character in politics as well as church activities.

"In the field of foreign affairs my contribution came not from being an expert but rather in having a feel for getting people to live with each other," Hays, who served as fifth-ranking member of the House Committee on Foreign Affairs in the last Congress, explained.

His obvious good will had some practical results. In his second term he joined with Representative, now Senator, Clifford P. Case, of New Jersey, a Republican, in sponsoring a resolution urging Congress "to meet issues involving national security and foreign policy on a bipartisan plane, in peace as in war."

HAYS' conviction that men of faith in Congress should have a quiet place where they may pray found a responsive soul in Senator A. S. Monroney of Oklahoma. Together they introduced a bill in 1955 to have a room set aside

in the Capitol for this purpose. Today, near the rotunda, there is a Prayer Room where a Senator or Representative may go "for prayer and meditation."

It was natural for Hays to enter politics. His father had been an unsuccessful candidate for Congress in 1922. The son still bristles at that defeat and at his own in 1933, believing neither reflected the true balloting result.

As an undergraduate at the University of Arkansas, he had confidence in his political destiny. These ambitions he confided to pretty Marian Prather, a freshman who later became his wife.

When he came to Washington as a member of Congress, he was asked by a friend who had known Hays 20 years before as a government worker studying law at George Washington University, "Did you ever think you would return as a member of the House of Representatives?"

"No," Mrs. Hays interjected. "We thought it would be the Senate."

Hays' early years in politics were trying and unsuccessful ones. At 29 he was a candidate for governor of Arkansas. His opponents jeered at him as "the Boy Scout" candidate. He finished, to everyone's surprise, second in a field of seven. Two years later he tried again, and again was runner-up.

After the 1933 defeat Brooks and Marian had to decide whether he should continue striving for a political career or build up a solid law practice. Times were hard. The depression weighed heavily on the nation, and Hays with a wife and two children to support, was on thin ice.

"It was so thin that I once gave a bellboy a five-cent tip," he said. "The boy took it with the comment, 'I get a lot of them these days.'"

At this low ebb Hays one day received a call from Washington. The caller wanted to know if he would serve as legal adviser to the State National Recovery Act director. The easy-speaking Congressman doesn't ordinarily stutter but that time he did in getting out a hurried, "Yes."

THE move marked the turning point in his career. Positions of increasing responsibility followed, among them assistant director of rural rehabilitation for the Farm Security Administration. Then came his election to Congress in 1942, with its subsequent exciting years.

Hays frequently will answer a question with a Scripture quotation, and then reach for the black-covered Bible nearby. His favorite passages are Micah 6:8—"He hath showed thee, O man, what is good; and what doth the

Lord require of thee but to do justly, and to love mercy and walk humbly with thy God?" and I Corinthians 13:13—"And now abideth faith, hope, charity, these three; but, the greatest of these is charity."

Regarded as one of the best storytellers in Congress, Hays enjoys sketching, painting, writing poetry and speaking as ways of relaxing. "While I claim nothing but amateur status, I feel sketching and painting give me an outlook for artistic expression," he observed. "I have no skill whatsoever in music."

Hays nevertheless had the habit of occasionally bursting into a hymn, in a loud monotone, while at his office. One of his staff once told him, "After hearing you sing, I realize no one is perfect."

What the future holds for Brooks Hays, no one can say for sure. But this much is certain: his recent defeat because he dared to be a "moderate" when and where even moderation was regarded as radicalism, has propelled him into a prominence that has badly jolted his opponents. There's talk that he may be the Democratic Party's candidate for Vice-President in 1960. That would offer the biggest jolt of all to the statehouse politicians who thought they were putting him out of business.

THE END

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COUNTDOWN

(Continued from page 22)

Jean Ellen, who'd transferred to Miami U., would be going back there Monday. And Richard didn't need them. He didn't need anything but technicians' reports, computers. Maybe, if she and Rusty went away for awhile, she'd reasoned, he *would* need them again, would come to his senses.

There was a knock on the door she had closed behind her. "Mother—"

Jean Ellen stood, hesitant. Where had the closeness between them gone these last months?

"I—A telegram just came. From Wyn. He'll be late. His flight's been rerouted to the west, because of the firing. I don't know why we didn't think of that—"

"So?" Cass felt the cold evasiveness of the word even as she spoke it.

"N-nothing, I guess. He'll be here for—the part that matters." She had started back into the living room, but suddenly she turned. "Mother, are you sure you won't? Mrs. Monahan is so nice—and everybody's doing *something*—"

"No." It was automatic in her. Then, "What about Wyn?" She pushed the words. "You won't want to leave the beach watch to get him—is that it?"

There was struggle on Jean Ellen's face. "I want to. But we have important plans for later, and we need—"

"Then I'll meet him," Cass heard herself saying quickly. "I'll keep checking flight time with the airport, and drive out—" *It would be a chance to get at him before the others. To talk, to try to make him see—*

"Would you?"

A match stem shot past their ears.

"Rusty!"

He had learned that at school. Rolling a tin-foil chewing gum wrapper into a tube, open at one end. Slipping a kitchen match inside and igniting it by heating the foil. "Expanding gases, Mom. Same as the rocket." It was one of the strange new games.

Was she getting him away in time?

His talk was already dotted with words that frightened her. Warheads, payloads, apogees. He even sensed ahead—with what little-boy perception!—whether a missile was going to be a "dog" or a "sweetheart." He referred to the satellites and lunar probes as "garbage cans"—

In the morning there should be tall, tufted grass for him to explore, and bright nested eggs. Worship somewhere besides in a plastic-domed building that smelled of newness and haste. He should have a "piece," a recitation, to say—

"There's been a hold," he said.

"A what?"

"A hold in the countdown. Some-

thing showing wrong on the consoles. There'll be a quick conference—Mom!" he broke off, his face wrinkling, "you don't listen or pay any attention. Not even about the special ser—"

She held the tin-foil tube out to him. "Rusty, I've told you—"

He wouldn't want to go with her. That was why she wasn't telling him until Monday morning. Until she told Richard, at the last minute. So there would be no wavering, no argument.

It was why she was letting him go, with the others, to the beach tonight. He would wear himself out, sleep soundly tomorrow night, and be amenable, she hoped, when the time came.

They'd leave early—7:00 maybe. Exactly 34 and a half hours from now.

Countdown . . .

Besides, she veered her thoughts away sharply, everyone else was going, it seemed. To the beach. The sand would be thick with parties, their fires burning into the ocean's light. Wives and children, relatives—old and new Cocoa citizens alike, plus the inevitable tourists. Making sport of it all. Eating and drinking and playing their radios. Listening with one ear to the music of disc jockeys, with the other for the rollback of the gantries. For the keening bark of town dogs, always the first to feel it.

SHE turned off the living room radio. The house was hauntingly quiet now.

Why was it that she could never be really alone in this house? What was it that stood just at her elbow, always? Was it her own knowledge—meager, not detailed like Rusty's—of what was going on, scant miles away? Men in crewcuts and aloha shirts—young, picked brains—watching tiny needles tremble on luminous dials. Other men, in white coveralls, handling the deadly lox. And when it was a lunar probe, like tonight, the technicians in sterile gowns, face masks, rubber gloves, touching the nose-cone—*playing God*—

The telephone burred loudly.

It was a wrong number, lines crossed and a mixture of women's voices.

"Instrument bug," one of them was saying. "They'd counted down to 700 when they found it."

"What if it delays things past 6:00—" Cass looked automatically at the clock. It was 1:30 a.m.

"—the basses—"

What did basses have to do with it, she wondered vaguely. She put down the receiver.

And walked the rooms. The sewing had palled, as it did lately. A family needed fewer clothes down here.

She read two stories in a magazine and called the airport again.

CHRISTIAN HERALD

"The change in plans has caused some uncertainty," they told her. "Keep checking with us."

The clock ticked laggardly, until the thought of Monday morning pressed close. Tomorrow, the time between, would amount to nothing, with Richard in bed, Jean Ellen and Wyn off somewhere after dinner. *Easter*. A travesty of a word! She could clean the refrigerator now, she supposed, but it was heavy with tomorrow's food.

She checked every half hour, and it was 4:00 when they told her the plane was due in 40 minutes. She threw a light sweater over her cotton dress and went to the garage. *So many things*, she thought, *I'm doing for the last time*. The last time for a while. And if Richard didn't come around to her way of thinking—

The airport seethed with people, most of them outside, in patches, craning their necks, talking excitedly. She stood a little apart.

"There's the red flare," someone pointed, and heads spun in unison. "That means X minus 20. Twenty minutes to go."

Twenty minutes here. Twenty-six hours at home.

Countdown...

It was as if a canopy had settled over the crowd, throttling them. Silence fell, all around. Faces grew taut with knowledge of the hair-trigger suspense, now, at the launching pad. Suddenly she was groping to remember how Richard had tried to tell her once that it was. The hot pipes screaming as the icy lox flowed in... the men on the gantry swiping deep frost off the missile's flanks, working it nervously into snowballs... the pad crews running, in last-minute safety, into the blockhouse, its steel doors closing tight. The "destruct" man, transfixed, at the toggle switch...

"We're too far away to see the vapor drifts," someone's voice cut through.

And died like a whisper against the sudden drone of a plane.

It taxied onto the runway and emptied quickly, passengers and crew. Before she had caught good sight of him even, Wyn was there, pressing her arm, but his eyes turned upward, waiting with the others.

From the airport amplifier came starched, breathy words: "The countdown inside the blockhouse has changed to seconds now."

Seconds—

And there it was! The giant-THING—roaring up—up—waving—"Go-go-GO!"

They yelled it all around, leaping, straining forward as if mere words had power too to push. Cass clapped a hand over her own mouth.

The tail swung wildly a moment—teetered—then balanced on its column

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of fire, going higher—higher—into the sky. Into—

"Man alive!"

Cass turned suddenly. "What did you say?"

"Say—?" Wyn's face worked strangely. "M-man a-live."

Their eyes held a moment, and Cass swallowed. A common enough expression, maybe. But she could never remember having heard Wyn use it. She looked at her watch. *It was 5:10 on Easter morning.*

Reports started coming within minutes from the amplifier. "A slight aiming error, unidentified yet . . . plus loss of velocity . . . doomed to fall back to earth sometime Monday . . . still going up however, and would, for some hours yet . . . meanwhile radioing back valuable data . . . a scientific success, but not an engineering one . . ."

NO alligators. It was all she could think of. No alligators in the swimming pool of the Planet Motel.

Richard in utter weariness, and now, in a sense, in defeat. Why couldn't she feel for him?

In the car, she turned to Wyn. "Jean Ellen's at the beach—"

"I know."

He was looking past her, through the windshield, down the road. Seeing nothing. "It was—like Creation," he breathed. "Like Genesis made new."

"Wyn—"

"Like Dr. Dick says—man's come a long way, in finding things, since he found the empty tomb."

An evil, tampering, destructive way, she wanted to argue. But he was pointing toward the lightening sky. "And the timing—perfect!"

Perfect for what?

"I was afraid, all the way on the plane, that I was going to miss it."

Miss one countdown, catch another, her thoughts tracked. Mine. She would tell him now. My private countdown has a little more than a double swing around the clock to go yet. And then I'm leaving Richard. Just as Jean Ellen may one day leave you. If this is all. Because a woman wants more. There's more to life than—

"There's more to life than can be measured by just years on earth."

Who had said that! She—or Wyn!

"There has to be," he was going on, half to himself, while she stared at him. "If space goes on and on, and time too gets extended—then life itself—It's all related, don't you see? You're proving it, the Resurrection message, right here—Dr. Dick and the others—and you and Jean Ellen and all the women behind them. What a place to be on Easter—"

The rest was lost in a backwash of sound, coming from the beach. A singing. Cass lowered her window.

Raise your joys and triumphs hi-gh:

Ha-a-a-a-le-lu-u-jah!

Sing ye heavens and earth repl-y

Ha-a-a-a-le-lu-u-jah!

Voices—a myriad of voices—wrapping the car in sound as she found a place on the beach road to park it.

"C'mon," Wyn said taking her arm.

They were massed together on the ocean front—thousands of people, hundreds of them in church-choir robes, the collars kept somehow crisp and spotless through the long night. Men still hurried from the launching area to join them—haggard, unshaven, working their arms into coats they'd taken along two days ago for *this*—

A woman close by her sighed audibly. "If men," she was saying, "are bound to reach for the stars—and bound some would be—then we're fortunate it's men like these, willing to sacrifice and be the ones—"

Like Richard? Cass strained to see faces. And the woman—Mrs. Monahan, wasn't it?—turned, smiling, "I tried to get hold of you earlier," and pointed far up front. To the big makeshift platform, and Richard climbing, with others, onto it, his shoulders hunched in weariness.

He was going to speak—or to pray.

He was a part—

And Jean Ellen, in the special platform choir, her head uplifted to the director—

The sun had pinked the far horizon. In a moment it would burst in full radiance over the water's edge. As if, she thought, *we'd just shot up a question—a faltering question—and now God gives us reassurance—*

Wyn was saying, "But, hey—are we in time for your part, and where—where should you be? What do *you* do in all this?"

"Nothing."

It was too true. Her head "in the sand," never quite listening—and all of them trying to tell her. The boy at the filling station knowing. "Double feature," he'd said. And the woman on the phone: "Basses. If the countdown goes beyond 6:00, I don't know where we'll get basses—" Even Wyn, 700 miles away, knowing. And coming. To be a part, with them, of all this.

THERE was a tug at her elbow. Rusty, helping hand out the mimeographed music. So everyone could sing. Everyone—

"Mom! How'd you happen to come?"

Happen to come—?

Her mind rummaged quickly. "A hold," she said. "There's been a hold in my countdown."

And she smiled at him. Tentatively. He couldn't know what she meant. Yet he grinned. A slow, spreading grin. "Hey!" he said. "You know something? I think you're starting to catch on!"

THE END

CHRISTIAN HERALD

TWO-WAY STREET

(Continued from page 28)

differences in emphasis, doctrine, etc. "My final question is: 'If anything would happen to you or to the members of your family, would you feel that God was punishing you because you had left the Roman Catholic Church?' If the person hesitates in his answer, I do not recommend him for membership. In the past sixteen years I have received more than 250 Roman Catholics in my church, and, as far as I know, we have lost approximately 30 members to the Roman Catholic Church, most of these by marriage."

Youth work often plays a part. From Buffalo a pastor (14-to-2) states: "There are 22 families in our congregation in which either the husband or wife is a Roman Catholic. Of these families, all but four have had their children baptized in our church, and have them attend our Sunday school."

From Chicago, a pastor (1-to-0) observes: "Our youth program, running each week-night, reaches 300 youngsters, ages 8 through high school, every week. Of these, 50 per cent have no other contact with our church and many of these are Roman Catholics. By carrying on a constructive program for our community we have earned the good will of a host of Roman Catholic people (who comprise 80 per cent of the area). Whenever we have been able to help people who were Roman Catholic, one or more of the following situations existed: (1) the person was married to a non-Roman Catholic; (2) he had occasion to become bitter about or critical of the Roman Catholic church; (3) he was impressed by our sincerity, concern for the individual and genuine desire to be helpful in the name of Christ; (4) there had been the witness of a neighbor who was a genuine Evangelical Christian."

SUMMING UP: Neither Roman Catholics nor Protestants can disregard their losses to the other.

Both have reason to be concerned at losses through interfaith marriages. The Roman Catholic churches already are struggling at this point, requiring signed statements that children will be reared in the Catholic church before giving reluctant approval. That this strategy is by no means foolproof, is obvious. That most Protestant churches have no strategy is equally obvious.

And there is this: the best way to make and keep Protestants is for Protestants to know what they believe and why, and for them so to live that their testimony of daily deed gives their faith desirability. Neither Protestant nor Roman Catholic has yet sufficiently armed his cause with conquering love nor convincing good works. **END**

MARCH 1959

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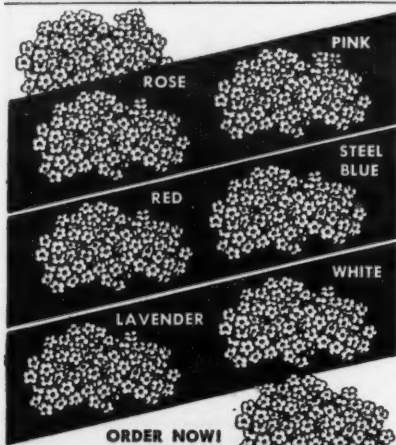
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A LAYMAN'S INDIGNATION

(Continued from page 30)

manded we be punished by the U.N. Security Council. While he sat in that Council, November 27, 1950, upon the members' invitation to state Peiping's case, his countrymen were flooding over United Nations lines at Tonchon and the Changjin reservoir. A few nights later Soviet Russia's Andrei Y. Vishinsky and Jacob Malik were cracking jokes at the U.N. General Assembly President's ball, while the U.S. Marines and 7th Infantry division fought their 14-day retreat to the sea at Hungnam. That was not a winter to forget easily, as casualties rose toward an eventual 142,000—of which 32,000 were American dead. The United States undertook 95 per cent of it.

Throughout the following year, as the no-decision conflict surged across valleys and mountains whose names meant nothing, we heard the Communist lies grow bigger, until the biggest on U.S. "germ warfare" shook the U.N.

There is no need after twelve years' wrangling with Red delegates in U.N., at frequent foreign ministers' conferences at the very Summit in Geneva and in the intervening disarmament and truce negotiations, to labor the record of failure. Communist spokesmen have one objective: to win concessions, grant nothing in return, and if forced to make an agreement, to leave loopholes to void it. According to U.S. Information Service count, the Moscow dictators since 1923 have made and ruthlessly broken 32 non-aggression and friendship pacts and alliances. This total does not include innumerable economic and political agreements up to and including the Teheran-Yalta-Potsdam settlements, all violated. Nor over 80 vetoes in the United Nations.

The record of Chinese behavior, the performance over Quemoy, the Reds' pathological fear of revolution as expressed in periodic purges, executions and political relaxations that trap the unwary, and recent reports of widespread militarizing in the commune system—these make a mockery of wishful thoughts and appeasement pressures.

Had the World Order Study come up with a new and imaginative ingredient for U.S. implementation of Christian principles, and a rousing of national support for our firm, persuasive, but peaceful stewardship of global welfare, not only every American but all the world's peoples would have cheered. But to propose that we turn our backs on those who fought and died to defend decency and freedom and the right to worship God without fear of Red retaliation—that is a sorry attempt to distort the churchgoers' attitude on the affairs of the world. I want no part of it!

THE END

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The Bible in Your Town

ARE you asking, "What can we do to make Easter more meaningful in the community—to stimulate general interest in spiritual things at this special season?" What activities could be more vital than spreading the Word of Life? You don't have to go to far-away lands to be missionaries. Right where you are there are many who have never read the Bible—many who have lost contact with it, and many who fail to realize its importance in daily living. You can awaken that interest and reach out to Bibleless individuals and homes with a message of hope.

A simple project is to distribute attractive little booklets with the title, "He Is Risen," to be placed on breakfast trays in hospitals and nursing homes on Easter morning. This little booklet is really the Gospel of John. In connection with this you might promote reading of the Gospel of John throughout the membership of your congregation during the week before Easter, emphasizing the value of family Bible reading.

But if you are full of enthusiasm and want to do something bigger, something on a community-wide scale, two other projects that have been successfully carried out in small cities suggest possibilities. One is a program of Bible reading; the other a "Bible in Every Home" canvass. Before you begin, you will find it helpful to write to the American Bible Society. They will send you their booklet of instructions for a "Bible Reading and Sharing Program," and also the name of the district secretary nearest you.

Publicizing the Bible by every means possible was the basis of a joint program sponsored by a number of Protestant churches of a tri-city community of 85,000 persons last spring. Every kind of mass communication in these towns of Cedar Falls, Evansdale and Waterloo, Iowa, was used to focus attention upon the place of the Holy Bible in the life of the individual and the community. This included the use of newspapers, television and radio, posters, window displays, films, special

church services, and free distribution of portions of the Bible.

This project aimed at giving every man, woman and child the experience of reading every day the same portion of Scripture that was being read by his neighbors. They chose the Gospel of Mark, and encouraged everyone in the community to read two chapters a day for the eight day period of the program. A stranger or a passer-by could pick up a paper-bound Gospel of Mark almost any place in the cities during this week.

ONCE your program is outlined, you must work to publicize it in every way possible, to reach the ear of the remotest citizen and assure that as many as possible are taking part.

In Iowa the local newspaper was of great help, printing the selected two chapters from the Gospel of Mark for each day's reading, so that anyone could read by simply picking up the daily paper. This newspaper also published prepared news releases about



ILLUSTRATED BY
JOHN FERNIE

*The crusade recommends family
Bible reading after breakfast
or some other convenient time.*

Look at Him as He Is!

By EUGENIA PRICE

Scripture Reading: Matthew 28:1-9; Hebrews 12:1, 2; 13:8

Meditation: God did not undergo a change of heart as Jesus Christ hung on the Cross. His heart was just being *exposed*. And by the same token, God was not changed or made less approachable when Christ walked out of that tomb into the light of His own resurrection. He did not get *beyond* us then. He was, at heart, exactly as He was "in the beginning," at Bethlehem, at the bedside of Jairus' little daughter, in conversation with the immoral Samaritan woman at the well, and as He was when He hung on the Cross expressing God's attitude toward all helpless, sinful humanity.

When Jesus Christ left that dark tomb He was the same God who had chosen to die with His arms stretched out to embrace the whole world. "God was in Christ (on the Cross) reconciling the world unto Himself." Most of us can comprehend at least something of the love which can still pour from a broken human heart. Most of us have experienced some kind of human suffering. Because He loved and because we, as human beings, love, we can, in a measure, embrace some of the reality of Christ on the Cross. We can lay our wounded hearts up against His and feel nearness.

But, while physical pain and death are within the realm of our human experience, any kind of life *beyond* our earthly span slips our human grasp, at least from a practical daily standpoint. Only faith, which is a supernatural gift of God, can leap the space between what we can actually experience in this earthly life and what God demonstrated when Jesus rose from the dead.

Ask the Holy Spirit to make it real to you that the heart which poured out His very blood on Calvary is the same strong heart which took up its beat again that first Easter morning. Because He rose from the dead and ascended into heaven does not mean He has become remote. His intentions are still toward you.

Did you know that the familiar "All hail" with which Jesus greeted the little group of worried disciples that first Easter morning really means "O joy"? "For the *joy* that was set before him, he endured the cross." From this we can dare to believe it brought joy to the heart of God Himself when He walked from that grave and experienced His own relief and gladness that His loved ones could be free! He knew, as no one else on earth knew at that moment, that the disease of sin and death need never again shackle one of His creations.

His own first words on Easter were "O joy!" because He *knew* that what He had done was enough. From that moment on, He could hold out to each sin-and-fear-choked person the great and perfect gift of Eternal Life, a quality of life which begins on this earth once one is in conscious contact with Jesus Christ. All that would be required would be our *acceptance*.

We speak a great deal of "accepting" Christ. But what do we mean? Do we really accept Him *as He is*? Or do we "accept" some plan of thinking which we utilize almost casually as a means of "getting to heaven"? Accepting someone means that we accept that person as he or she really is—not our own embroidered image of the person. Unless we accept a person as he is, we are not being realistic. If God is love and if perfect love casts out fear, and if God and Jesus Christ are one and the same, how can there be fearful Christians? Logically, it seems impossible. But, let's face it. There *are* fearful Christians. And yet, if we are honest, we can only agree that these fearful Christians have not accepted Him *entirely as He really is*! Minute by minute, Jesus is still saying, "Fear not, it is I."

Love Himself got up and walked out of that tomb. Think about Him. Let Him love you into loving Him and knowing Him this Easter *as He is*.

Prayer: Lord Jesus, will You teach us to quiet our hearts so that we may better see into the depths of Your heart? May we drop our stultified notions of You and come alive, seeing You as You are. AMEN.

the project and gave good publicity to special meetings being held each day in the participating churches.

The local television station showed the full length film, "Our Bible—How it Came to Us," (made by the American Bible Society) as a public service during the week. Well known citizens talked on the subject, "What the Bible Means to Me," in early evening television appearances. These included the chief of police of Evansdale, the mayors of Cedar Falls and Waterloo, president of a large baking company, and a well-known local attorney who is a State Representative.

The Women's Club of Waterloo had round-table conferences for which local ministers formed the panels. Other ministers spoke of the Bible at meetings of other organizations and service clubs. The gist of each talk was to show how the moral fiber of the community is related to reading and applying the Scriptures in daily life. Visitors called on patients in hospitals and nursing homes as well as families to share the Bible reading personally with them. Whenever anyone was found without a Bible, he was brought one with instructions and encouragement to read it. In the churches special emphasis was placed on practical suggestions for reading the Bible. Demonstrations of family reading of the Bible were held at worship services in many churches.

IN Spray, North Carolina, Rev. Warwick Aiken, Jr., and the men, women and young people of his church made a house-to-house canvas of the town in an effort to bring the Bible into every home. They worked with a detailed map showing every building, and when finished, felt reasonably sure of a 100 per cent coverage. They met with all sorts of responses, ranging from an enthusiastic welcome to the slamming of the front door in the face, but were happy to report the proportion was in favor of the former.

This group purchased enough copies of the folder, "The Bible in the Home," from the American Bible Society to leave one at each door. This provided them with an excellent entree, when they explained that they were giving them away to every family. Callers could then introduce themselves and give a little information about the program.

Then they asked if the family owned a Bible. Families were urged to use and read it if they had one, but if they did not, were offered an opportunity to buy. A sample Bible was carried to each house, from which selected passages could be read. In a number of cases, those who already had Bibles purchased another copy.

Bibles reached into many homes in this way and the folder left behind was a tangible reminder to help the family with its Bible reading.

In Washington, D.C. a special one-day intensified emphasis was made to get everyone in the entire city to read the "Sermon on the Mount" at breakfast on a certain morning during Universal Bible Week.

With varied suggestions such as these you can proceed to work out the type of program that will be best suited to the conditions of your own particular locality. Write to the American Bible Society, 450 Park Ave., New York 22, N.Y. for the leaflet, "Bible Reading and Sharing Program"; folder "The Bible in the Home" 50¢ per hundred; booklet, "He Is Risen" \$3.00 per hundred; names of local district secretaries.

Food Fancies for Easter

GAY and colorful tricks with food for your Easter-time entertaining are offered this month, instead of the usual recipe.

Gelatine Easter "baskets" make a charming dessert for young and old alike. Prepare lime gelatine as directed on the package, chilling well. Turn into shallow pans. When firm put through ricer or fine grinder. Arrange in "nests" on serving dishes. Place a yellow peach half in each. Garnish with whipped cream and shredded coconut in center of each and top with three colored jelly-bean eggs. Serve with sugar cookies.

Edible flowers combine with tinted hard-cooked eggs to make a festive holiday garnish for the Easter ham. "Frilly lilies" are easily made from carrots. Peel long, large carrots and slice thin lengthwise with a vegetable slicer. Loop three slices and fasten the bottoms together with toothpicks. Insert thin strips of green pepper or green beans in the center of each "flower" for stamens. Keep in ice water until ready to serve. Then drain well before using. Cut leaves from cucumber peel.

Variety in stuffed eggs is very easy to manage. Mash yolks of hard-cooked eggs with a little mayonnaise, season with anchovy paste to taste, and top each half egg with an anchovy filet. Or mash yolks with equal quantities of deviled ham paste, very finely chopped cooked chicken, or veal liver paté. Garnish with pickle or India relish. For hot stuffed eggs, pour mushroom sauce made from condensed cream of mushroom soup over stuffed eggs. Reheat over slow fire or in shallow baking dish in the oven. Cheese sauce may be used instead of mushroom sauce.



Iranian New Year Party

IRANIANS welcome in each new year significantly in spring, the season of renewal. The vernal equinox marks their Now Rooz (meaning "new day"). Why not make an Iranian New Year's open house the theme for your women's group guest tea this month? You must get started well ahead of time with the most essential feature of such a party—individual bowls of wheat sprouts. Small aluminum pie tins make convenient containers. Fill with soil and plant each with a handful of wheat seeds. If you are in a hurry, grass seed will give much the same effect. Actually, the wheat sprouts should be about five inches high, but this will depend on the amount of time you have. Every Iranian family prepares for the Now Rooz celebration by planting one such bowl for each member of the family.

Other decorations for your open house might be a few Persian rugs or tapestries borrowed from friends' homes. (In Iran these are hung in the streets at their New Year celebration). Place potted geraniums on the floor on either side of all entrances. You can use as many other flowers about the room as you like.

The typical Now Rooz table, or "sofreh," would be laid on an embroidered cloth on the floor, but you may prefer to lay your white embroidered cloth on a table. The bowls of green wheat shoots, set on a large mirror, should be used as your centerpiece. They represent rebirth and renewal to the Moslem Iranians and are associated importantly with the new year. There should be candles on the table, too, the flame representing life. In an Iranian household one candle is lit for each member of the family, and great care is taken once the candles are lit that no draught enter the room to blow out a "lifelight" and bring misfortune. On your tea table it would be most attractive to arrange bowls of wheat sprouts in a cluster, with large candles rising here and there among them.

Try to borrow a shining brass samovar from which to serve your tea, for a really Iranian effect. And offer a variety of "sweets" from the table. Ancient custom decrees there must be seven things on the Now Rooz table beginning with "S" in the Persian spelling. This will include such things as fruit, cake, several kinds of bread, cheese, milk, eggs, nuts and varieties of candies. This gives you infinite possibilities in your choice of refreshments. The fruits would probably be figs, dates, raisins, perhaps melons. Honey cake, pistachios, cashews, almonds, halvah, Turkish delights made with gelatine are all possibilities.

You may want to have a phonograph playing "In a Persian Market." Iran used to be called Persia, you know! Other minor music would also be appropriate, such as "Kashmiri Song," "Song of India," "In a Monastery Garden."

Perhaps someone in your community has a real "chaddar" and will model it and tell something of its history and use. This veil, which is actually a semicircular wrap concealing the entire feminine figure, even occasionally covering one eye, requires from six to seven yards of material to make. Actually it is forbidden by law for women to wear these now, but many still cling to the custom. Black silk chaddars were typical of well-to-do women while peasant women wore them in all colors of cotton or large pieces patched together. Now Rooz means new clothes for all. The celebration in Iran lasts 13 days after the vernal equinox.

This social is a good opportunity for a talk or discussion on Near East problems or the review of a mission-study book on that area.

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EASTER IN MY HEART

(Continued from page 25)

... suddenly, at a given time between sunset and dawn...

there is a rustling as of the breath of God moving through a garden.

A Man rises up from the cold stone slab where he had been laid.

We must see Him as He walks to the threshold of the tomb, stands swaying for a moment on wounded feet and walks out into the dewy garden, alive forevermore.

We must be able to see in mind's eye the discarded grave clothes lying there, like a glove from which the hand has been removed,

the fingers of which still retain the shape of the hand—lying there, collapsed a little, slightly deflated, because there was between the rolls of bandages a considerable weight of spices...

We must be able to hear it—catch a whiff of the strange scents that must have drifted back to the Man from that tomb of linen and bandages of spices—myrrh and aloes—and close air and blood...

We who listened were no longer in Atlanta. We were back in a Garden. What was this strange ability of the man in the pulpit to enlist not just our minds, but our imaginations and even our sensory perceptions? I didn't know. All I knew was that this was a new kind of preaching to me.

And why was this young preacher so anxious to make this resurrection a reality to us? Why was he so excited about it? He made the reason quite clear...

Because of what had happened on that first Easter, we had a living Lord. We could each have vital communion with Him right then, tell Him our problems, get His help and direction for our lives. Moreover—and here a note of exultation came into the preacher's voice—because we could each prove Christ's aliveness for ourselves by our contact with Him, we could have the proof we needed of life after death. Not a one of us need ever fear death again. That was good news, wasn't it? Then it was important that the good news get out.

We college students walked out of the church that morning aglow with concepts that had got through to us for the first time. Nor was the spell broken by the traffic on Ponce de Leon, nor by the rumbling old streetcar with its straw seats that carried us back to Decatur. Not Sunday dinner with chicken and grits, nor a history term paper to be written could break the spell. Else why would I remember the details of that Easter service even now?

I could not have known that my life was to be intertwined for all time with the preacher's, nor that I would hear a

procession of his Easter services through the years to come. Yet no matter how many I heard—the glow, the excitement, the something special was always there. And apparently not just for me, but for many another.

I had a chance to glimpse another of Peter's Easter services six years later through the eyes of someone else. This time the setting was the New York Avenue Presbyterian Church in Washington, D.C., to which Peter and I had come in the fall of 1937. A young woman's life was changed that morning and this is the way she describes it:

"It was Easter Sunday—a rainy, dismal day, thoroughly in tune with my spirits. As my friend and I stood in line at the church, I wondered why I was there. I had just about lost any faith I had... My husband 'Sandy,' a new 2nd Lieutenant in the Air Corps stationed at Langley Field, had been killed in a crash four months before. We had just one glorious year together..."

"By the time my friend and I got inside the church, there were no seats left except the steps in the balcony. I've never seen a church so crowded. The service began. The music was lovely, and I felt myself relaxing. Then the man in the pulpit began to speak.

"How can I put into words what happened to me in the next few minutes? It was as if the whole crowd melted away, and there was the Lord and I. As Dr. Marshall spoke of the resurrection, the full meaning of it came into my heart for the first time..."

"And instead of a benediction, that vast congregation rose and stood silently while the choir, over a hundred strong, sang 'There Is No Death.' I thought that I could not possibly stay in my skin and contain that moment of exultation.

"I walked away from the service on air. Out on the sidewalk my friend said, 'What in the world has happened to you?'

"Something wonderful, Virginia. The weight is gone. I'm all right now. I can go on living."

"But I said nothing more because, just in case my feeling of joy might be a passing emotion, I determined to give it a one-year test before I told anyone in detail. Well, the peace that had crept into my aching heart and healed it that morning proved to be lasting. A year later, on Easter Sunday, I wrote Dr. Marshall thanking him for introducing me to the One who had brought joy back into my life."

Peter must have liked that letter, because as he saw it, the function of the church is to introduce people and their needs to Jesus Christ. "That," he was fond of saying, "is the church's business and it is nothing else."

And why is it so important to make that introduction? Because every human being has needs, faults, complexes. The place to begin solving those problems is within. Yet a man can't change

his own nature—or anyone else's. But Christ still can.

Peter Marshall was convinced that "no man can look at Jesus of Nazareth and remain the same." It followed that the purpose at the heart of his preaching was to make sure that we in his congregation really looked at Jesus Christ—saw Him vividly, unforgettably. This is not always easy for those individuals (perhaps in the majority) who find the Bible difficult reading. Therefore the pictorial quality of Peter's preaching was an invaluable aid.

He made us see Jesus Christ in action—in Bible days and through His work in the lives of people in our own day. That seeing was so vivid that it never occurred to me that it was second-hand. If during these years, someone had walked up to me and asked if I knew Christ personally, I suppose I would have been insulted and would have answered a most vehement "Yes, of course."

Yet what did I know? I knew about Christ intellectually. I knew what the New Testament said about Him, the events of His life. I had read the comments and analyses of many writers about Him. But I still had not met Him as a person, a Personality, vividly alive for one in the present.

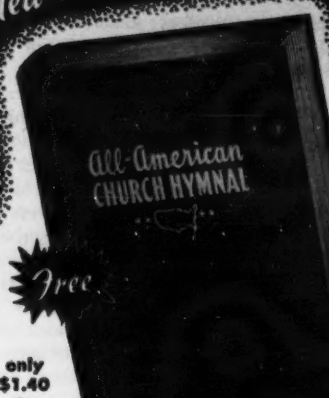
That meeting was to come at a definite time and place. It grew out of deep trouble—illness that had not yielded to medical help. It happened in the early morning hours of September 14, 1944, following a bitter but sincere relinquishment of myself to God—my health, my whole future for better or worse. At the time I expected only the worst.

The experience that followed was a spiritual one, but a real one. I saw no blinding light. Indeed, I saw nothing with my eyes. Probably what Christ said to me was not recorded as wavelengths beating on my ear-drums; I can't be sure. But it really doesn't matter because one thing I learned that night is what a reality spiritual insight and spiritual hearing are, and how unnecessary our bodily physical faculties are in the world of the spirit.

I have told about this experience in the chapter, "God Still Answers Prayer," in *A Man Called Peter*. I mention it here because though it happened of a September and not of a Spring, it was an Easter experience; an Easter experience in the sense that this is when I first met the Resurrected Christ for myself.

And what is He like—that Risen Christ? He is a vivid personality—more vivid than any other being I have met. He is a curious combination of tenderness and kingliness. His is the love of a father for a well-beloved child. It was of the kingliness that the New

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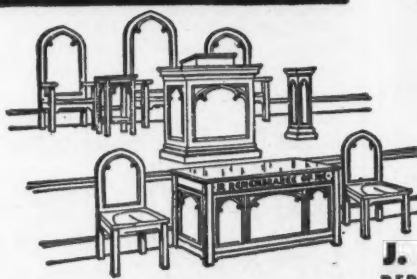
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Testament writers must have been thinking when they wrote of His "Speaking with authority."

And He has a sense of humor. He used the light touch with me that night. We have all known doctors who try this with their patients, who joke with them rather crudely. Christ uses humor with the final touch of graciousness and finesse. Remember how He was always saying to folks, "Be of good cheer"? That night it was as if He smiled on me and said, "It isn't as bad as you think. You take yourself and your troubles too seriously. Nothing is wrong that I can't fix. Just trust Me."

Here is another interesting thing about my experience. Christ spoke to me in completely contemporary language. He used no "thees" and "thous." In that contemporary language, I learned that He knew every minute detail of my life and of my household, and that He wanted to help.

Then I learned that He still has power, that He was speaking the simple truth when He said, "All power is given unto me in Heaven and in earth." I felt power that night; the bedroom was filled with it. My body felt it as an electrical shock that went down every nerve-ending. It was as if the Dynamo of the Universe was there.

And the worship He inspires! All at once I understood about the Apostle Thomas going in an instant from

skepticism to a prostrated "My Lord and my God." It would be hard not to worship Him, for His kingliness demands it and His tenderness inspires it. And I understood about what Peter Marshall meant when he always said that the church's only business is to introduce folks to this Christ.

Sometimes I wonder how people can live at all without having met Him. Other people fail us. Each of us has put a few people on pedestals even though we knew this a dangerous thing to do—and always we discovered them human and fallible and disappointing. There are very few heroes left to our time. In whom can we finally believe?

In no one but Jesus Christ. He will never disappoint us, nor let us down. Turn the pages of your New Testament thoughtfully, and you will find that He is the only One who ever lived who met each crisis of life and of death head-on, with no flinching, no dodging, no compromise, yet with perfect love. If that seems too good to be true, try His friendship for yourself, now, in 1959. He will be the same, always the same. You and I need Him, desperately, need Him now.

That's how I know that what Christ's apostles wrote about the Resurrection is true, gloriously inexplicably true. That's how I know that Jesus Christ is alive. That's what Easter means to me. **THE END**

SUPPOSING HIM TO BE THE GARDENER

(Continued from page 28)

who had done it or why, supposing it to be the project of some group. Now that it was too late for me to say thank-you, I discovered that this small, quiet woman had collected the flowers from her friends with gardens, making this a labor of love. Evenings during the week she had copied the Bible verse on the card which was to support the flower. The loss in incorrect supposing had been mine. She had earned satisfaction from her hobby, but I had forfeited the pleasure of congratulating her and getting acquainted.

Sometimes we even suppose wrong about those within our own home. A young couple I know quarrelled violently over money. The wife thought the husband was stingy. Matters came to a crisis when she discovered an old honey jar in which the young man was keeping quarters. When she confronted him with it he threw the jar to the floor and broke it; he would have no further use for it, he said. Later she learned he had been saving money to buy her the dryer she needed.

When she came over to see me and sobbed out the story, she said, "Why couldn't I have supposed he was saving this for me?"

The "supposer" in us is one of the

most sensitive parts of our being. As such it should be trained to be sensitive to the feelings of others, and above all trained to see accurately. Life is full of gardeners, only one risen Lord.

It does no good to look back and "suppose I had not answered the phone, or had taken the other turn in the road." The past is gone, and vital supposing can be done only in the living present. Even as Mary was searching for her Lord and almost failed to recognize Him, so all of us become so engrossed in our grief and regret that we fail to see what could happen if we took a good look at what surrounds us now. When she looked again, she found the Christ.

She went to tell the others about her discovery. But they supposed that she had seen a spirit and didn't believe her. Again that terrible word "suppose" cheated others of their immediate spiritual heritage.

Correct use of the powerful process of "supposing" can be one of the most effective tools of the Christian. While other ideologies suppose there is no God, and that those who accept Him are weaklings, it remains for those who believe in Easter's Risen Lord to suppose that His kingdom *can* come. **END**

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RESURRECTION

(Continued from page 58)

to the kingdom of God. He taught them many things. He ate with them. He walked with them. He invited them to handle Him. Finally, He took them out on the familiar road to Bethany, and without any further word except the extending of both of His hands toward them in blessing, He was taken up from them and disappeared in the Shekinah of glory. Luke is definite in the translation of the God-man in a body from earth to heaven, and then relates the announcement of the angels that He will come again in that body.

In Luke's history of the apostolic Church contained in the Book of Acts, he gives a prominent place to the resurrection. This was the apologetic doctrine of the apostles wherever they preached for the sake of conversion. Peter made it his main doctrine at Pentecost. There he used Psalm 16 and Psalm 110 which he declared were fulfilled in the resurrection of Jesus Christ and coming of the Holy Spirit.

In his sermon at Pisidia, in Antioch, Paul, too, quoted from Psalm 2 and Psalm 16, declaring that they were fulfilled in the resurrection of Jesus Christ from the dead, through whom men could have the forgiveness of sin. All of the apostolic preaching emphasized the cross as the means of atonement and the resurrection as the seal of God upon this redemptive work for the salvation of men.

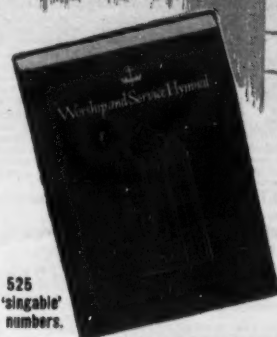
Luke's travel companion, Paul, expounded the great truth of the physical resurrection of Christ as the evidence of the resurrection of the believer. If Christ arose from the dead, He was the firstfruits and we will be the fullfruits. The argument is that Christ arose, therefore we shall arise; Christ had a resurrection body, our body will be like His: powerful, immortal, incorruptible and spiritual; Christ is coming again, we shall be made like Him in a moment when He comes.

Heaven is not a nebulous place of shadows, of a limbo of spirits, or a condition of common life in which we are lost in the infinite as the drop of water returns to the ocean, but it is a place of individuality, of personality, of physical completion and of intercommunion. We will have access to and mastery of this magnificent universe in bodies which are redeemed.

Let there be no teaching of a dark limbo for me. I will take the Scriptural teaching of a continuity of personality, a resurrection of the body, an individual identity in a glorious redeemed universe in which we will be the heirs of God and the joint heirs with Jesus Christ. Jesus said, "Because I live, ye shall live also." This is the Easter message.

THE END

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DON'T GIVE UP YOUR WORLD!

(Continued from page 19)

the Christian way. The touch of Jesus Christ is upon all creation. Everything in heaven and on earth is made to work in His way. When it works in His way it works well, and when it works in some other way it works badly. It means that we are destined by the inner make-up of our beings to be Christians. "Whom He predestined to be conformed to the image of His Son." Are we predestined to be conformed to the image of His Son and is that destiny written not only in the Scriptures, but in our blood, our tissues, our nerves, our organs, our total make-up? Yes! We can live against that destiny, but if we do we get hurt.

Tenth: *In the Scripture the Christian way is called the Way.* "Saul laid hold of those belonging to the Way." "A commotion arose over the Way." We usually make this the way of salvation. It is, but it doesn't say so. It says it is "the Way." Is the Christian way the Way—the way to do everything, in the individual and the collective, for God and man? And are there only two things—the Way and not-the-Way? And is the Christian way always the Way and the un-Christian way always not-the-Way? And are there no exceptions? I believe that.

This is the deepest conviction of my life. These ten convictions lie at the basis of my conclusion about Christianity in the world today.

MY conclusion is that everything in the world situation that doesn't fit into the Way is working badly and is slowly but surely working its own ruin.

Take Communism. It says that there is no moral universe; that anything which brings you to the goal of Communism is good and anything that hinders that goal is bad; that there is no objective moral universe; that there is only a moral opportunism.

My prediction is that Communism will break itself on the moral universe which they say isn't there; that it will not hold together from within; that they are compelled to hold it together by force; that force is self-defeating for force produces a counter force.

Is that the wishful thinking of a Christian? Then listen to Nehru when he says that Communism will destroy itself because it lacks morality and that it relies on force—exactly the conclusion I have come to.

Communism is still strong politically and militarily, but it has lost its appeal to the dispossessed masses as a gospel of "liberation." Hungary was the turning point. My prediction is that there will be a progressive disillusionment regarding Communism and a vast emptiness will set in. As Communism

departs from the Way it works badly, works its own ruin. "Every plant which my Father hath not planted shall be rooted up." That is happening.

If that is happening within Communism, what about the departures from the Way which are taking place in Western civilization? Are they exempt from frustration and decay? No, all such departures are working badly. We thought money was everything and could buy everything, including friendship and loyalty. So we tried it. We gave our millions and sat back to receive gratitude and loyalty. We found to our dismay that it bought neither. We found ourselves suspected and even hated. Our emphasis upon the supremacy of the material has worked out badly. We broke the law of Jesus: "A man's life consisteth not in the abundance of the things he possesses." We said it did, and are reaping the results of that misappraisal. We are hurt and stunned and are beginning to be disillusioned.

A symptom of this disillusionment is to be found in the turning to religion in our civilization. A turning to religion is usually associated with war, depression, trouble. But here we find people turning to religion at the moment of our highest prosperity. We never had so many things, gadgets, contrivances. And after we got them we found that these things were not the things we really wanted.

We found ourselves too big for things. We are made for God and things cannot give us what we need, for they are less than God. So disillusionment is tossing us to His breast. Materialism is working badly as the answer to life. Some have underestimated this turning to religion as a desire for health, for happiness, for success. Some of it is indeed shallow, but down underneath, disillusionment with materialism is driving us to God. Without God, materialism is working badly.

And what about self-centered existence? Jesus said, "He that saveth his life shall lose it." Are we breaking that law and breaking ourselves in the process? Are we attempting to save our lives, centering ourselves on ourselves and making ourselves God? The doctors' offices and more especially the psychiatrists' offices are filled with people who are passing on the sicknesses of their souls to their bodies.

The head of a medical college said to me, "If you ministers can't produce conversion, we doctors will have to do it."

Most of these illnesses come from self-centered preoccupation. Folks are trying to save their lives and they are losing them. The pagan way of making

yourself God is working ruin; it is slow suicide. To make yourself God is not-the-Way and it is working badly.

And what about the non-Christian faiths? Are they working better? These faiths, linked with a rising nationalism, are in revival. But down underneath this outer revival there is a steady inner decay, leaving an inner emptiness.

Take Pakistan. Pak means holy, and istan means place. Pakistan was to be an Islamic "holy place." A revival of Islam was on. But listen to President Iskander Mirza in a broadcast on Republic Day: "Problems with which we began our career have not come any nearer solution. . . . Law and order have deteriorated. General administration has weakened. The onslaught of corruption has not been halted, though recently reduced. Provincialism is working its venom unabated. Party politics are riddled with insincerities, disloyalties and lack of consistency. Self is universally above service. All that matters is a craze to make money or gain power." Amid the outer revival there is an inner steady decay. Not-the-Way is working badly.

Toynbee, the historian, says that when a nation or a religion comes up to a crisis it can take one of four ways. (1) It can retreat into the past and glory in what it has been—Archaism. (2) It can vault over into the future and dream of what it is going to do, building unreal castles in the air—Futurism. (3) It can retreat into inner mystical states—a Retreat Within. (4) It can take hold of the crisis, transform it into a higher level of life and survive on a higher level.

The first three attitudes lead to decay and extinction. Only the last attitude survives.

If this power to take hold of crisis and transform it into a higher level is the way to survive, then the Christian faith holds the key to survival. The center of that faith is the cross. The cross stands for taking the worst and turning it into the best. Jesus took the worst thing that could happen to Him, His crucifixion, and turned it into the best thing that could happen to the world, its redemption. At the heart of the Gospel there is this moral and spiritual offensive. It has the power to transform men and situations. It never knows when it is defeated, for it begins with defeat—the cross. You cannot defeat Defeat, you cannot break Brokenness.

This power of transformation is decisive. Where others retreat into the past or try to vault into the future with daydreaming or turn from the problem and retreat into mystic states within, the Gospel, when it is true to itself, takes hold of the Is and transforms it into the Ought-to-be. It has power to transform men and situations. Said a

leading official in the East to a sincere Christian: "You have a power and technique to make new men which I lack."

That lack of power to make new men is obvious in secularism. And that lack is decisive. In the end it brings the Christian faith out on top as the survival of the spiritually fit. Jesus is the revelation of Reality and everything that does not fit in with Reality slowly but surely perishes. That perishing is taking place before our very eyes, and is taking place on a world scale. It is the almost central drama on the world stage. I say, "almost central drama." The very central drama is the emergence of Jesus Christ and His way of life as God's method of operation in the realm of man.

Is this wishful thinking? No, it is the conclusion of a vast experimentation. Life works well in His way, badly without Him.

A leading surgeon said to me, "I've discovered the Kingdom of God at the end of my scalpel. The right thing morally, the Christian thing, is always the healthy thing. It's written in the tissues."

I quoted that and a leading economist put it this way, "The right thing morally, the Christian thing, is always the healthy thing economically."

AGAIN I quoted it and a leading sociologist said, "I'd like to put it this way: The Christian thing is always the healthy thing sociologically. There is a way to get along with people and that way is the Christian way."

And here is John Hay, the statesman, who says: "After trying the various ways . . . I've come to the conclusion that the only way for nations to get along with each other is to love your neighbor as you love yourself." But that's Christian.

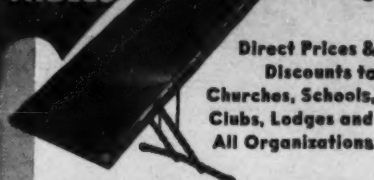
From the international down through the sociological, the economic, the physical, back to the moral and spiritual—all up and down the gamut of life—the Christian thing is always the healthy thing. That is emerging as the central fact in the world today. And that is not merely the conclusion of a missionary. Listen to a brilliant pagan: "You don't need to create a demand for your wares; the demand is chemical, it exists already in everybody."

The Way is written not merely in the texts of Scripture, it is written within the texture of our physical, mental and spiritual make-up—written in us—written in our tissues, our blood, our nerves. It is inescapable.

All other ways are turning out to be ways—ways with dead ends. Jesus is turning out to be the Way, the Way to an opening Vista, the Way to the Kingdom of God on earth—and everywhere!

THE END

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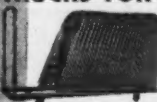
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The excitement of Indian fighting, the dashing glamor of the U.S. Cavalry are secondary to the love of a boy for his horse in Disney's *TONKA*.

Snowblinded, Jan Baalsrud, finely played by Jack Fjellstad, struggles on across the snowy terrain in *NINE LIVES*, thrilling drama of brotherhood.

Film Ratings by the PROTESTANT MOTION PICTURE COUNCIL



motion picture reviews

★ **Nine Lives** (*de Rochement*) It is refreshing to find a picture with a "straight" treatment, no extra dramatics, no changing the story to create special effects. This story (the film version of *We Die Alone*, by David Howarth) is dramatic enough to need no embellishment. It is the escape of a Norwegian commando, the only survivor of a 10-man team, who eludes the Nazis and manages against terrific odds to make it across snowy mountains, crevasses, icy waters, through blizzards into neutral Sweden. This is accomplished through the compassion and help of ordinary people, helpfulness in which heroism is taken for granted and courage is a daily por-

tion of life. The enemy is the ever-present menace in the background, a danger to endure, to escape from, but this is primarily a drama of courage, not a war picture. The viewer participates in the difficult labor of the men and woman in an act of human gallantry, far outdoing ordinary concepts of heroism. It is as real as ice and snow, cold and death can be. All characters have high merit. Excellent black-and-white photography shot in the actual locations where the original escape took place give the film a standard of the highest quality. **A, Y**

Tonka (*Disney. Buena Vista*) Much more than the story of a boy and a

horse, this is also a war drama of the period of the Sioux Rebellion. Based on the popular novel *Comanche*, by David Appel, it is an exciting historic drama which, while not sparing violence and cruelty, shows some good points both in white fighters and Indian braves. The Indian boy "White Bull" catches and trains a spirited wild stallion. When he brings "Tonka" to his tribe, the horse is taken by his uncle "Yellow Bull." The boy cannot stand seeing the horse mistreated, so he releases Tonka to freedom. Later caught by a hunter and sold to the Army, the horse becomes the mount of Captain Keogh who names him "Comanche." The boy and the horse are reunited in the course of the war which reaches its climax in Custer's Last Stand and the ensuing massacre. Very carefully directed, this is a good presentation of a stormy period of American history, well acted by a good cast. Notable Technicolor photography. **F**



MOTION PICTURE OF 1958

"Old Yeller"

THE Walt Disney film about a boy and his dog in a Texas frontier ranch, a film selected for family audiences and starred by the Protestant Motion Picture Council, has been selected by *CHRISTIAN HERALD* readers as the 1958 Picture of the Year. A good number of votes went to the latest Cinerama production, "South Seas Adventure," the Presbyterian-produced "Mark of the Hawk" and Columbia's "Bridge on the River Kwai," as well as to another Disney nature drama, "White Wilderness." Voting was also heavy for two formerly selected pictures produced several years ago—"A Man Called Peter" and "The Ten Commandments."

I Was Monty's Double (*N.T.A.*) During World War II, the British War Office trained a relatively unknown character actor who resembled General Montgomery to act as his double. The actor appeared in distant places—Gibraltar, North Africa, in order to deceive the Germans about D-Day. It worked so well that the Germans believed the invasion was to be away from Western France. Large forces were diverted, making it easier for the Allied landing to succeed. Thus, a hoax became a factor in eventual victory and small events affected great issues. In this film, the actor, E. Clifton James, plays himself. There is a feeling of reality about the episodes with suspense and fine acting. **A, Y**

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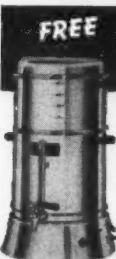
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The Doctor's Dilemma (MGM) This rather stilted screen adaptation of George Bernard Shaw's satirical play is given elegant treatment, but it seems to be a surface affair, even though the general outline of the plot is preserved. Well acted by a distinguished cast. Eastman Color. **A, MY**

He Who Must Die (Kassler) French film version of *The Greek Passion*. Emphasis is on social conscience, brotherhood and compassion. **A**

Some Came Running (MGM) Taken from James Jones' lengthy novel, this remains an unsavory drama about a disillusioned writer. **A**

Auntie Mame (W.B.) From book to play to screen, Auntie Mame remains the unconventional, eccentric, well-meaning sophisticate of the 1920's. **A**

Rally Round the Flag, Boys! (20th C-Fox) Satire on suburbia. Vulgar farce with an alcoholic flavor. **A**

A Stranger in My Arms (U-I) Confused and confusing psychological study. Pointedly unethical implications. **A, MY**

Sheriff of Fractured Jaw (20th C-Fox) This amusing comedy is a good ribbing (English version) of the popular idea of westerns. **A, MY**

Lonelyhearts (Doré Schary. UA) Sordidness, bitter cynicism and sex, with only a small portion of hope are poured into this realistic melodrama. **A**

Good Day for a Hanging (Morning-side. Columbia) A man sticks to his convictions to bring about justice. **A, MY**

Tokyo After Dark (Nacirama. Paramount) An unlikely set of circumstances not fully resolved. **A, Y**

Step Down To Terror (U-I) A homicidal maniac returns home to his unsuspecting family. **A, MY**

AUDIENCE SUITABILITY RATINGS

A—Adults; MY—Mature Young People;
Y—Young People; F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

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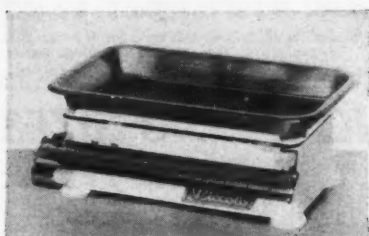
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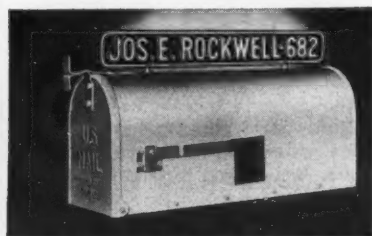
WORKS OF ART handmade in Austria. Wax eggs hold miniature tableaux of the Christ Child and 2 rabbits or peasant children in pastoral setting. Protected by a glass front, the eggs come in beautiful pastel colors; only 3" high. \$3.20 ppd. Gina & Selma, CH3, 1048 Lexington Ave., New York, N.Y.



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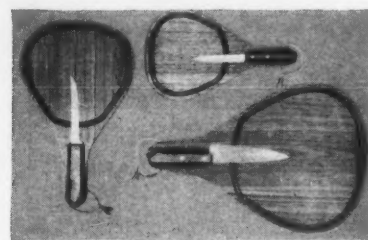
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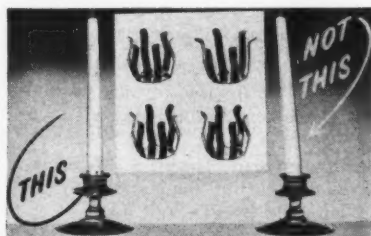
All these items have been inspected and approved by the staff of CHRISTIAN HERALD'S "General Store." Except for personalized items, all merchandise may be returned for refunds, if found unsuitable. All prices are subject to change. Unless otherwise stated, postage is included in the price given. C.O.D.'s should be avoided; firms prefer not to handle them. Let us know about items of special interest to you.



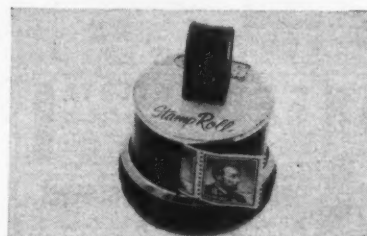
BELL SONG. The slightest breeze brings tinkles from these attractive, imported, ceramic bells. Hang them on doors, light fixtures, in any place that air moves—metal-foil vane on the clapper does the rest. 59c, 2 for \$1, postpaid. Carol Beatty, 40CH3 Beatty Building, Culver City, Calif.



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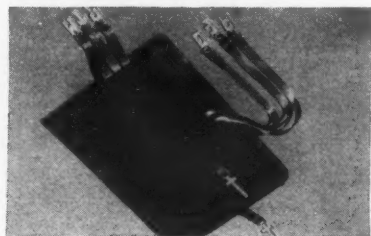
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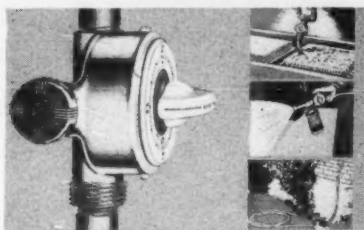
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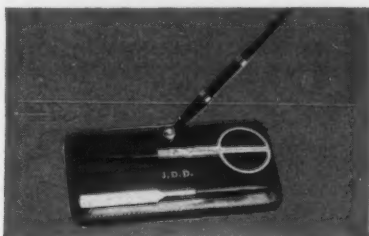
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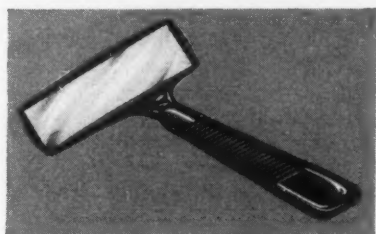
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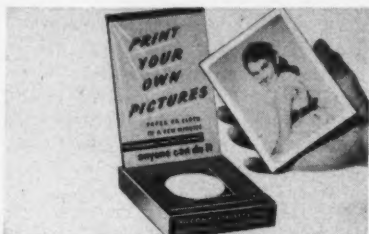
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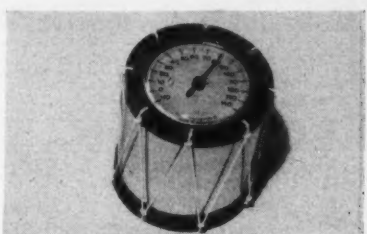
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Country Boy: "Sure, I do. It means some poor horse is running around with a bare foot."

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Cop (to driver who was parked by a water plug): "Can't you read?"

Driver: "Why certainly. It says fine for parking."

Jungle Patrol

He: "On my right was a lion. On my left was a tiger. In front of me and behind me were wild boars."

She (frightened): "What did you do?"

He: "Nothing. The merry-go-round stopped."

Too Far Away

Farmer: "Is that a Jersey cow over there?"

City Slicker: "I don't know. I didn't see her license plate."

Definition

Teacher: "Mary, can you tell me what a waffle is?"

Mary: "Yes, ma'am. It's a pancake with a nonskid tread."—*Upward*.

Identification Problem

"My girl friend is a twin."

"How do you tell them apart?"

"Her brother is taller."

Can't Dispute It!

Teacher (during written English test): "Write a sentence with the word 'analysis' in it."

Pupil's Exam Paper: "The teacher told us to look up the word 'analysis' in the dictionary."

Noise-Makers

People, like boats, too loudest when they're in a fog.—*Highway Traveler*.

Speak Up!

Man at telephone: "How's that? Sorry, I can't understand you. To whom did you wish to mumble?"

Slow Paced

Diner: "Waiter, it's been half an hour since I ordered that turtle soup."

Waiter: "Yes, but you know how turtles are."

Tough Job

Boss: "Have you filled the salt shakers?"

Waitress: "Not yet. It's hard pushing the salt through these little holes."

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☐ Under Construction

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Architect (name & address)

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☐ the building committee chairman

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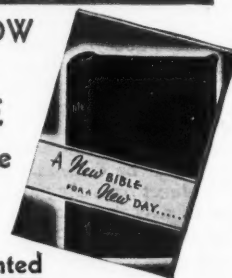
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